

The Japan Christian Quarterly

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Editorial

After an interval of ten years, the Japan Christian Quarterly resumes publication in response to the request of the 1950 meeting of the Fellowship of Christian Missionaries. The last issue of the Quarterly came from the presses late in November, 1941. It was a brave issue. There was a symposium on, "Why I am remaining in Japan." Yet the number of Protestant missionaries in Japan had fallen so low that it was desirable and practicable to list them all, alphabetically, geographically and by missions. In less than two weeks, war struck. Soon of all those listed in the directories were to be found in internment camps.

Since that time many of those courageous men and women have responded to a higher summons, and earth is the poorer without their physical presence, even though their works live on. They are gone, and the Japan which they knew and loved is gone. A new Japan, with unaccustomed freedoms, is being born. "Behold, I make all things new."

Yet with change, there is continuity. The editorial comments of that last issue closed with the words, "Behold, I have set before thee an open door which no man can shut." The missionary task is the same even though conditions have changed. The door which men could not quite shut then has been flung open by the One who rules and over-rules the designs of men. The Great Commission is for us, as it was for them, the concern of this journal. With humility we take up the torch which, please God, may shine to His glory.

We conceive the task of the Japan Christian Quarterly to be a journal of missionary opinion. It should help to ask the right question, to clarify the important issues. We take the Japanese scene as we find it today. We take the church, here and abroad, as it actually is. We take missionaries and mission activities as we find them. But we would try to think God's thoughts after Him, and so to see ourselves and our work as God would look at us. It should leave us uncomfortable.

First, then, there is need for a report on the current situation. What are the facts? What forces are at work in Japan? What are people thinking? What is needed? What is being tried? Where is God making known His mercy and His purposes?

But rather than wait for the final word or the perfect answer to a problem, we will try to find the best insight and thoughts in our group, as of today. Then we will hope to improve on them. Probably no one could agree with every sentence in every article of this issue. The editors do not pretend to. But we believe every word is an honest and sincere one. We believe in the insight of group thinking. From our joint search for God's will, we expect a clearer vision than would come to any one alone. We will try, then, to make the Quarterly a forum for constructive discussion.

We believe in Christian fellowship, and anticipate that a third function of the Quarterly will be to provide a channel for the sharing of our common experiences—discouragements and concerns, joys and hopes, faith and inspiration. The missionary group has a rich heritage. We come from different backgrounds of home, experience and faith. In this fellowship is the patience and insight of experience and the enthusiasm and dedication of youth. But more significant than the differences which give rich variety to our fellowship are the bonds which draw us together, in our loyalty to one Lord and Saviour. In a world crying out for unity, the church, and we missionaries as a segment of the church, are called to demonstrate the brotherhood of man which proceeds from the Fatherhood of God.

It is a pleasure to begin this first issue with a contribution from our old friend, Dr. Toyohiko Kagawa.

One of the persistent problems of missionaries in Japan has been to find the right place of usefulness. Because the church in Japan has progressed far in self-direction, farther than most of the younger churches, missionaries here have had to blaze new trails in missionary-younger-church relationships. Both the older missionaries returning after the war and younger missionaries coming for the first time must find their niche.

Rev. Katsumi Matsumura, formerly professor of philosophy at Kyoto University, writes with a friendly candor of what is expected of missionaries. To this his friend Rev. Howard Norman responds, with the background of a second generation missionary. Mrs. Charles Germany, a first term missionary mother, opens one aspect of the discussion which we predict will not soon find its complete solution. How can the missionary be an effective witness to Christian brotherhood amid conditions of austerity, hardship and suffering, if his higher scale of living guarantees him security, comfortable living or luxury? It is a question of such importance that we invite our readers to pursue it further.

The summer of 1951 marks the completion of the first program of short term missionaries known as J-3's. Most of the fifty young college graduates who came to Japan as a group in 1948 are now returning to the United States. The Editorial Board felt that some report and evaluation should be made of this experiment of missionary personnel, and drafted the Editor. He served as director of the summer school of training held for the J-3's near New York City in the summer of 1948, and with Mrs. Shacklock visited all of the schools where the young missionaries were at work in the following summer. A second group of contract teachers was recruited and trained in

1950, and are now in Japan.

Probably the most frequent question asked today about missionary work here concerns the opportunities for Christian work in post-war Japan. What we may call the 'vacuum' theory holds that the end of the war brought a debacle of the old religions, particularly state Shinto, and thus modern Japan is without a religious faith. This has been oversimplified in the sending churches. That there is an open door for Christian work, no one can question, and the Rev. Egon Hessel well describes the opportunities for preaching and the planting of churches. Missionaries who remember the suspicion and coolness which met their efforts for some years prior to 1941 have quite naturally emphasized to their home churches the new opportunities today.

It would be unfortunate if this led to the assumption that the 'vacuum' will be filled automatically by Christianity. Even though the churches are well attended, there is no marked increase in church members. The church's opportunity in Japan today is an opportunity to be heard, but there is no mass movement into the church. In evangelistic meetings, hundreds of cards are signed, indicating a desire to 'be' a Christian. Perhaps it would be more accurate to call most of them inquirer's cards. The demands of the Christian faith, now as ever, are exacting, and Japan will not be won in any easy way.

Professor Mikio Sumiya, of Tokyo University, has written a thoughtful book on the introduction and growth of Christianity in the last eighty years (*Kindai Nippon no Keisei to Kirisutokyo—The Formation of "Modern" Japan and Christianity*). He is winning a well deserved reputation in his chosen field of social science and economics, and is the leader of a study group of younger Christian professors. As he writes of the ways in which political leaders and others tried to use the Christian faith for their own purpose in the early years of the Meiji period, he raises many timely questions. To some people, Christianity is commended today simply as a support for a particular political or social pattern of life. It would be a means to an end, but not an end in itself. The appearance of this book is in itself a testimony to the maturing Christian insight of the church in Japan.

The article by Professor Antei Hiyane, of the Japan Union Theological Seminary and Aoyama Gakuin College, introduces another problem before the Japanese church. Christians are not of one mind about their duty in a world of war. In Japan particularly, because of the habits of the past, there is a desire to find an official position of the church to which members can give allegiance. The widespread desire for peace has not yet clarified the various positions which different Christians take. It would not be far wrong to say that up until the present there has been a strong pacifist trend which assumes a framework of national security guaranteed by outside powers.

The Religious Juridical Persons Law which was passed by the diet in March marks a further step in the effort to guarantee religious liberty in Japan. It is important that the public be educated on this topic, and on the theory of government behind it. The

law plainly limits the authority of public officials to property matters, and religious groups are guaranteed the right to direct their own ecclesiastical matters. It is not impossible that over zealous local officials might interfere in the internal affairs of religious groups as was common in the past. A digest of the law is included in this issue, so that missionaries may know just what are the provisions of the law, and if necessary they may refer their Japanese colleagues to the appropriate section.

The Editor wishes to thank those who have responded graciously in the midst of heavy schedules to make this venture possible. The Editorial Board has contributed a large number of the articles for this first issue, in order that the Quarterly may appear in time for the annual meeting of the Fellowship of Christian Missionaries. We ask for the counsel and help of our readers, both the missionaries in Japan and their friends, supporters and mission board officials at home. It is important to pass the word along among those interested in Japan so that the subscription list may grow to a size that will justify the continuance of the journal.

Meditations

TOYOHICO KAGAWA

Overcoming difficulties

In this world of suffering, where dark clouds bespeak a coming storm, and where raging billows fill us with dread, there is one sure salvation and only one. God is revealed in Jesus Christ. Christ is the power of resurrection and of rebirth.

With Christ we may pass through the darkest difficulties. Under the snow bank the buds prepare to blossom. After the storm, there is quiet.

In Japan, the state was defeated. The upper classes were ruined as the old Japan passed away. Following the new conflict in Korea, even the middle classes are coming near to economic collapse. The loss of the China markets, which represented 64% of all the trade of Japan, leaves economic circles in chaos. Middle class people can scarcely afford to buy a daily newspaper. The whole publication world of Japan is in consternation.

But think more deeply. Joseph, pulled from the bottom of a well to be sold as a slave, became the prime minister of Egypt and saved the lives of the families of his older brothers. The Old Testament is a history of overcoming difficulties. It testifies to the power of Almighty God given to one small and weak nation encircled with difficulties.

Those who look up can see the saving hands of the Creator, extended to us as the Love of Christ. Even in my short life I constantly see how the Father in heaven is waiting with unlimited love, even though we see only black clouds. Don't be disappointed or afraid, dear friends. Just believe!

To know Christ

The young man Paul, captured by Christ, made up his mind to know but one thing, Jesus Christ and his salvation. He determined to see Christ (not in the flesh of course), "because Christ Jesus has made me his own." (Phil. 3: 12) As a clear lens lets the light shine through, the man Jesus is a transparent image which reveals God's holy love shining through his life. Paul clearly understood this significance of Jesus, and determined to know God's glory by knowing Jesus Christ. "Be ye imitators of me, as I am of Christ." (I Cor. 11: 1)

The imitation of Christ—imitation of his labor, his humility, his redemptive love, any one of these—seemed to Paul supremely important. He determined to know Jesus Christ. To know Christ meant to be one with him.

As the ugly caterpillar loses his old body and is transformed into a beautiful butterfly, so Paul wanted to rise to the heights in Christ. In an old Japanese legend, whoever wore the beautiful robe of feathers could fly like the birds. Paul wanted to wear the robe of Christ. "For as many of you as were baptised into Christ have put on Christ." (Gal. 3: 27)

So Paul recognized that as he knew Christ, and became one with Christ, his ugly nature of sin was gradually purified and his body was transformed into a divine temple of the Almighty. Paul, son of sin, is astonished at the mystery. The chief of sinners, captured by Christ, became filled with Christ. He wore Christ's robe of feathers. "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness....for this comes from the Lord who is the Spirit." (2 Cor. 3: 18)

I believe with Paul, that to be assimilated into Christ is not an impossibility, even in this twentieth century atomic age.

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The Formation of "Modern" Japan and Christianity

By PAUL YOUNT and DEAN LEEPER in
consultation with Professor SUMIYA.

This subject is the title of a Japanese book which was written by Professor Mikio Sumiya of Tokyo University. Because of its importance we are trying to interpret faithfully the position of this young Christian thinker rather than to criticize or add our own comments.

Here is a book that combines Japanese sociology with an analysis of Protestant Christianity. We think every missionary should go through it with a Japanese friend, not only for the valuable information it gives, but for the purpose of getting a sound basis for the understanding of the relationship between Japanese society and Christianity. Only from such an understanding as this will come the strategy which will bring a widening and strengthening of the Christian community in this country.

Professor Sumiya has a two-fold purpose in mind. 1. While there is a great need for social analysis at this time, the Japanese Christian Church must analyze the past objectively, with rigorous self-examination before it will be possible to plan strategic action in the present society. The Japanese Church is confronted with great difficulties, in a lack of unity in the faith within and no adequate understanding of how to meet the social crisis and unrest outside. There is no way to plan for the future except to look back and study the past. 2. The majority of Japanese Christian Church leaders and members come mainly today from the intelligentsia and the students. These people make reason the standard of their lives. However, in the Japanese church, faith and reason are, in general, not united—a separation occurring between the life of reason and the life of faith. Since there should be the closest relationship between these two aspects of life, this book seeks to do scientific research into "the history of faith" in Japan.

In order to do this kind of research it is necessary to view the history of the Christian Church (Protestant) in Japan, not as a series of dates or happenings, but as a part of the sociological process. In other words, we must attempt to understand Christianity and the influences brought to bear upon it as part of the total picture of social existence which this nation has known since the beginning of Christianity in the last half of the nineteenth century. In one sense, of course, faith is above and beyond

human history but, at the same time, in Japan where there is no tradition of Christianity and where the inner resources of faith are weak, the non-Christian society limits and influences its development to a great degree.

Professor Sumiya uses the Biblical reference of Matthew 13: 3-9 (the parable of the sower) in his preface. He wishes to discover why there is so little "good soil" in Japan and he wishes to emphasize the necessity for further study and understanding about the rocky and thorny soil in the present society. He feels that the underlying causes concerning both of these questions are to be found and understood only as we see the life and nature of the Christian faith in Japan as a part of the total social milieu.

Chapter I—The Meiji Restoration and the Formation of the Christian Church

1. The Tokugawa government strictly prohibited Christianity and even after the commercial treaties were concluded with several western countries, this policy was still in force. Among the first missionaries who came, J. Liggins, C. M. Williams, and J. C. Hepburn could do nothing but ground work such as learning the language, translating parts of the Bible, and teaching English.

The Meiji Government which followed the Tokugawa, generally continued the prohibition policy and oppressed the Christians. However, this was relaxed somewhat as harsh criticism began to come from abroad.

2. On January 2, 1873, in Yokohama after seeing some foreigners have a prayer meeting, several students gathered to have one of their own. Very soon eleven members were baptized and the "Japan Christian Church" was formed. Of the eleven, two were Buddhist priests spying on the new religion, one was a doctor, and the rest were from dispossessed *Samurai* families. Like the early missionaries, these early Christians stood for faith in a simple Gospel. They were not interested in complicated theological catechisms or church politics, and they did not wish to belong to a particular foreign denomination, preferring to be independent in principle.

3. People who became the leaders of the early Christian society were mainly members of *Samurai* families who wanted to learn English and western ways from the missionaries. There was no other hope for personal success for them. They found in Christianity the possibility of realizing their hopes to change the feudalistic system. Thus, Christianity as a movement was inseparably related to the "construction of a new Japan." Another important characteristic of early Christians of this time was ethical idealism or "Puritanism" which cried out in critical attacks against the old Japanese feudalistic ethics. A typical idea among these Christians is found in this quotation, "Our faith does not tell us so much about following Jesus Christ. We become Christians because we must establish a new society in Japan and Christianity seems to us to be the essence of that society." They believed that to have a real reformation of feudalistic thinking, a modern social ethic would be necessary, and Christianity could be that ethic.

Thus Christianity drew its main support from the new rising classes. The *Samurai*, the upper middle class and well-to-do farmers, and some of the merchants who had suffered under the Tokugawa regime were eager to find a new ethic or power which would help break the feudalistic system. Some churches were able to start at this time in rural areas since Christianity taught that the farmers were social equals with the *Samurai* or anyone else.

During this time, a new kind of nationalism began to be shaped as some of these Christians saw for the first time the concept of a democratic society of equals, in contrast to the feudal society of discrimination in social rank. This led to what was almost "anarchy of the church" as Christians stood out against both the old Japan of feudalism and the Japan of their day, which was beginning to stress the sacrosanct emperor and *Shogun* system. This meant they were against "things Japanese" in the eyes of most people.

However, they *were* nationalistic. They were especially opposed to accepting material aid from the missionaries although they would welcome teaching and counsel concerning the faith and ethics of Christianity. Some missionaries of that time would pay ten yen to any person becoming an evangelist, but anyone who accepted was severely criticized as having "sold his soul to the foreigner."

4. There was very little in Japanese society or thinking to prepare the way for accepting the Christian faith. The only thing similar to Christianity was the doctrine of *Yomeigaku* which was a type of Confucianism which stressed a practical ethic and a conscience somehow connected with a heavenly being. From 1872 to 1880 there was a general tendency to admire western civilization and desire a higher material standard. The progressive party took leadership in the government during this time. This helped the new rising classes to accept and spread the "foreign" religion.

5. Early Christianity was an enthusiastic evangelical movement which struggled against oppression from society. Each believer cherished an ardent passion to evangelize one by one in those days.

Chapter II—Society in the Early Meiji Period and the Development of Christianity

1. Some problems began to develop in the life of the church. Missionaries of different backgrounds and the development of several Japanese traditions brought about different denominations. Also there was the problem of a creed as the standard of the faith. Those followers who had no background or training in Christianity needed a strict creed to help prevent their compromising with the conventional secular faith and morality. However, it was not realistic to try to force them to follow such a creed. There were many liberal theologians who insisted upon combining Christianity with *Nihon shugi* (Japanese tradition and way of thinking) so that there were many apostates among those believers who had been bound by no creed. This was especially noticeable in the Congregational church which was the most nationalistic.

2. As the Christian Church tried to penetrate more deeply into society in this period there came increasing inhospitality and persecution. There was considerable suffering, and the oppression experienced by the Kumamoto Band was typical of this time. People said that Christianity "was the cat's paw of foreign aggression," "was an evil religion which came from the outside to break down Japanese society," and that "Christianity was contrary to the traditional Japanese morality."

3. The opponents of Christianity consisted mainly of those who were aiming at the establishment of the absolute emperor system by continuing as many feudal relationships as possible. This group was headed by S. Yasui, the great Confucian scholar. The one other main source of opposition to the Christian faith came from those professors and other intellectuals who were against feudalistic Confucianism and in favor of enlightenment, but who felt that no help could be gained from Christianity. Professors at Tokyo University, spokesmen for Meiji Government theory, were ordered to prepare a defence against Christianity. They used the same theories and attacks that western philosophers were using at this time to criticize the Christian faith. Evolution and various kinds of materialism and utilitarianism were explained as being antagonistic to Christianity. Y. Fukuzawa, under the influence of British utilitarianism, once attacked Christianity from his general viewpoint of opposition to the expansion of foreign economic power and other influence.

4. Some of the main sympathizers of Christianity were those who wished to accept the modern political system of Europe. Since religion was connected with its forms and institutions, they wanted the religion, too. However, this type of thinking did not come from a feeling of deep need for a religious faith. Another group which became friendly to Christianity during this period was the one made up of people interested in the movement for people's rights. Christianity stood for a high morality and the equality of all men before God, so many looked upon this new religion with favorable eyes since they were in favor of enlightenment.

At this time the Tokyo Young Men's Christian Association was formed by Rev. H. Kozaki and Rev. M. Uemura and others. It helped to carry on the fight against the enemies of Christianity in society by publications and public lectures, though there were less than 3,000 Christian believers in 1880.

Chapter III—The Liberal Movement and Christianity in the Time of Reaction

1. Economic and political changes after 1881 brought a retreat from social idealism. The government's announced intention of enforcing the absolute emperor system caused the first step of this retreat. Then came the rumor that Shintoism should be made the national religion. About this time the government issued the *Teacher's Handbook of Elementary Schools* which espoused Confucian morality and restricted any political or religious activity by teachers. Since the opposition group was using Christianity, the government countered by attempting to use Buddhism to bolster the move away from

social idealism and enlightenment.

2. Many were confused at this time by the collision of imported western philosophies or theories and Christianity. For example, the contradiction of science and religion was asserted by western professors teaching in Japanese government universities. The Tokyo University professors and a group at Keio University with Y. Fukuzawa as their center were the most powerful enemies in this field of theories with which Christianity had to contend.

3. Christianity found itself in a very unfavorable position during these years. The masses of the people had no background with which to understand Christianity. As economic distress became greater, both in the cities and in the rural areas, people became afraid to espouse a radical doctrine for fear of losing their security. The emperor system and feudalistic relationships were emphasized throughout society. Some people also remembered the early persecution of the Catholics. These difficulties slowed down the progress of Christianity, but also had the effect of separating it from the lower classes. More liberal thinking and a safer economic security made it easier for Christianity to hold its ground among the somewhat higher classes and the intellectuals.

4. Suddenly, just as the church was struggling amidst oppression from the outside, a general spiritual revival took place in 1883. The effect on outside society was not great, but this spiritual awakening had a great effect on the believers in the church. It brought many of them to a faith in a personal God—a faith with more religious content. It developed a wider view of Christianity, going beyond the ethical and political character of the faith which had been cherished by those in the church up until this time.

Chapter IV—The Europeanization of Japanese Society and the Expansion of the Christian Church

1. About 1882 the need for modernization in all aspects of business, government and society became evident to many people. Also, Japan wished to see the revision of many of her treaties in order to be placed on an equal basis with the senior capitalistic countries. So the official attitude toward Christianity became more sympathetic. Even such people as Y. Fukuzawa changed position and began to admire the usefulness of Christianity. Many people of the higher classes—politicians, scholars, bureaucrats, business men, and their families—were baptized. This transference of social classes from the middle and upper middle on into the higher classes meant that Christianity became aligned more and more with those connected with the power of government. This carried with it the inevitable result that Christianity lost part of its power to criticize the government and society—the very thing which had given it great strength.

2. Thus came a period of prosperity for Christianity—but prosperity of the type of Christianity which was only a decoration. This was a time when people wanted to show that Japan had a "high" civilization also, and Christianity was one of the marks. Many Christians within the church recognized this regrettable state and tried to bring about another revival, but they were unsuccessful. The Congregational Church which

was strongest in the new nationalism made a brilliant but superficial advance during this period.

3. According to a survey by Kozaki at this time in which he analyzed church membership, there were more men than women, in the proportion of 4 to 3. There was a large percentage of young people who were mostly students. Christian leadership came mainly from the former *samurai* class, but about 70% of the membership came from middle class business men and farmers. Many members combined *Nihon shugi* (Japanese traditional way of life) with the new nationalism and Christianity. There was a definite growth among the middle class with a seeming inability to expand to farmers in the country or the laboring classes in the city.

4. By this time Christianity was playing an important part in many educational and peoples' rights activities. Christians were active in starting the movement to establish monogamy in public morals. They campaigned against liquor and for the improvement of penitentiaries, for the education of the blind, and for the emancipation of women. Women's education on the basis of Christian teaching had a revolutionary significance not only upon the view of the education of women, but upon the whole attitude toward womanhood. Another Christian movement deserving of great praise was the purity campaign in Gumma Prefecture against licensed prostitution.

Chapter V--The Formation of "Modern" Japan and Christianity

1. The Meiji Constitution of 1889 was mainly intended to fortify the imperial system under the pretext of Europeanizing Japan. This dualism touched Christianity in the same way. While ostensibly admitting it on the one hand, the true effect was a concealed opposition to the faith.

2. The Imperial Rescript on Education once more clearly expressed the moral principles of "old" Japan, made the emperor an absolute monarch to be honored as a living god, and tried to fuse together the Confucian and western ethics. About this time, Rev. K. Uchimura was expelled from the First Higher School because of his attitude toward the Rescript.

3. Christians at first expected the new constitution and Imperial Rescript to work in their favor, but from 1890 to the end of the Meiji period (1912), the official attitude became much stronger against Christianity. During these years of struggle there was a marked decrease of pupils in the mission schools and also of church members. There was great difficulty in evangelization. The Congregational Church especially suffered great losses during this time because many of its members had come from the higher classes next to the government during the time when Christianity as a "decoration" was popular.

4. The weakness and stagnation of the Christian Church during this period came partly as a result of the general reactionary tide of the times which brought oppression and unfriendliness upon the church from the whole society. Inside the church also, there was turmoil and unrest because of the entrance of German Biblical Higher Criticism

(from 1888) and its effect on theological thinking. These effects were soon felt in church life. Christians became less and less active.

During this period also the life of the church was very closely tied to the social changes which were taking place. From around 1890 there came the development of Japan's feudalistic capitalism with its pseudo-paternalistic viewpoint and its oppression of the masses. As long as the middle class and lower middle class farmers and business men carried the main responsibility for Christianity, they were the sociological base for the church and gave it vitality even though there was considerable oppression from other parts of society. However, the landowners and "plutocratic" capitalists, who had the thought patterns and methods of old Japan, took the lead in the development of the economic system, helped to establish the imperial order, and emphasized once again feudalistic relationships.

Thus, from 1891 to 1897, Christianity gradually declined in the rural areas and in the small villages and towns. The people, fearing for their economic security and being forced more and more into the old type of Japanese morality, were less free to accept the Christian faith. The landowners and business leaders were afraid of Christianity and its radical ideas which would mean change, and which would challenge their system. It was easier to work in the cities and among the young students and other intellectuals where liberal thinking was still possible.

The new German theology of Biblical Criticism shook the Japanese faith to its foundations since there was no long tradition of the Church or of theological thinking. Many famous pastors as well as many church members left the faith. It took many centuries in Britain and Germany to deepen Christian ethics, to bring a consciousness of sin, and to establish and emphasize a personal relation with Jesus Christ. This has not yet happened to any appreciable extent in Japan.

5. Early Christianity opposed feudalism and was quite progressive and forceful. But then as it became too closely associated with those classes in control of the government, it began to compromise too much with society and it lost much of its power of criticism and fighting spirit. The very nationalistic character of the early Christianity led it into the regrettable situation of accepting too much of the old Japanese morality and thinking. Thus, Christianity lost power, but it continued because some people, such as Rev. M. Uemura and Rev. K. Uchimura, fought bravely for orthodox theology and a pure faith.

6. Generally, there were three possibilities for those who refused to compromise and who wished to retain a critical conscience toward society. a. The way taken by Rev. M. Uemura and his followers in the Japan Christian Church—to seclude the church from society and try to keep the purity of the faith. b. The way of Rev. K. Uchimura's group which made an effort to build a faith true to the personality of each individual. This emphasizes purity of faith also, but of the individual, not of the church. c. The way of Professor Iso Abe and others who tried to find a new front of Christianity in socialism and social action.

Each of these groups had its faults. The first did not perform its duties toward society; the second could not seem to grasp the practical character of the Christian faith for daily living; and the last was weak in faith itself, being much influenced by liberal theology.

Professor Sumiya does not attempt to draw many conclusions or make specific suggestions in this book. First, he must continue his work, bringing it up to the present time. However, he does point out that one can easily find many parallels with the present. Many of the same trends and situations continue from the period he has discussed.

For over fifty years it seems that Christianity in Japan has touched students and the intellectual class. Rural people and laborers are mainly outside the church. What does this say to us about whether the Japanese church is really a part of Japanese society or not? Do we see any parallel today to the early Christian's eagerness to build "a new Japan" and should this affect Christianity's approach? More and more we must be sensitive to the statement we hear so often from our Japanese Christian friends, when they say that the Japanese society and Japanese thought have no background for Christianity. Therefore it is very difficult to stand in the sociological life of this nation as a Christian. Then, too, there are the problems within the faith to which the author calls our attention. The problem of unity of faith, of the meaning of a personal relationship to Jesus Christ, the consciousness of sin of individual believers; and the problem of a vital relationship to God in all that we do.

The missionary, and much less, the Japanese church cannot be indifferent to Japanese society in this day and age, and expect to win that society and the individuals within it to Jesus Christ. We believe more analysis like this must be done concerning the Christian movement in Japan. We look forward to Professor Sumiya's next book.

The Missionary Home and Simpler Living

Mrs. CHARLES GERMANY

Can a house talk? We think it can and we want ours to use a warm, friendly tone. Often we feel that our house is betraying us and preaching a gospel of western materialism instead of the love and concern of the Man of Galilee.

There is an exigency about today that has forced us to think and re-think the values we *are* representing in contrast to what we *think* we are representing. To see ourselves as those around us see us. This is a time when concern that shows itself in material ways and in concrete acts is frighteningly important in the east and in the world. Along with our missionary colleagues over the world we are sensitive to the problem of simpler living. Recently, Daniel J. Fleming's book, *Living as Comrades* has stimulated the thinking of my husband and me. It has pricked our conscience.

Living simply is a matter of relative comparisons. Compared to an Indian Maharajah, we live simply. Compared to many, we do not. We are searching on this problem of identifying ourselves more closely with the people we want to serve. We hope this personal account will make you want to share with us your experiences and convictions.

We have lived in the center of the inland village of Kamojima on the island of Shikoku for the last two of our four years in Japan. Our home is set behind a business building and our neighbors are mostly small shop-keepers. The house is owned by a doctor's family. It is not overly pretentious or the finest in town but it is finer than any of the houses around it.

It is one of the few houses in town which have an electric pump and running water. Our toilet facilities are just like those of our neighbors except that the walls of ours are papered with pink and blue ducks and bunnies. Our Japanese garden is small and lovely with blooming shrubs. Behind it is a plot big enough for swings and sandpile and for a three-year-old to run and play with his friends.

In the kitchen we laid a wood floor over the cement and built a large cabinet along one wall. My husband had the happy idea of covering the huge built-in cooking hearth which we do not use, with a handy work table. We use a charcoal stove for cooking, supplemented with a two-burner electric plate and an electric oven. Because this is a rented house, we have kept alterations at a minimum. The living-room has been left in pure Japanese style.

We have found the disadvantages of living in a Japanese house are primarily discomforts. The sliding paper doors that let in cool summer breezes also let in the cold winter drafts. The rooms are not arranged to heat easily and economically. The storage space is far, far inadequate for the amount of material goods we feel we must store. Our dangerously steep stairs and the two steps down into the kitchen are tiring. Rodents have unlimited avenues of entrance.

More than any thoughts of lack of sanitation, the smell of our flush-less toilet bothers us. We try to concentrate on the ducks and bunnies.

We enjoy sitting on mat floors but there are many evenings when the day's reward is being able to lean back in a comfortable chair. The mats are difficult to clean. It makes us view the coming of spring with mixed emotions. We know we must accept the flea along with the crocus—and that the flea won't wilt.

Living in a Japanese house is not all gloom. Because we live in the same kind of house, even though we have cluttered it up with a lot of Things, we are sharing a similar experience with our neighbors. We can understand many of their daily problems and can appreciate their living situation. They feel at home with us in their kind of house. We can more quickly see what is real about them and they about us.

One of our church members is now attending the International YMCA convention in the United States. But our family and friends will not feel the full impact of his personality because he is not entirely at home in the English language or the western way of doing things.

A Japanese guest is often so much at home in this house that he tries to play host and make guests of us. He is confident and without embarrassment in familiar surroundings. After weeks and months have passed and an acquaintance has become a warm friend, where or how you sit is not so important. We have come to feel that our Japanese house helps to bridge those months.

In the spring and summer, eating our meals on a folding-table on the Japanese verandah, we enjoy the beauty of our garden. We luxuriate in our Japanese bath—cooled off! We enjoy being able to offer one of the country's finest forms of hospitality, a deep, hot bath. Our young son's long drawn-out bath-time includes all kinds of water toys. I can't imagine how American parents rear happy children without one room that is slanted to drain all the minor floods left in the wake of an active pre-schooler. Or how they get along without an uncluttered, soft matting floor for a crawling baby.

Our kitchen is not the finest one in town but it is more convenient and attractive than most. People are curious to see it. I think they are usually surprised to realize that it is so attainable. It has inspired better kitchens than it is.

We do have a Dream House. It is a Japanese house designed to retain the inherent advantages and remedy the inconveniences.

We have done some prayerful thinking on this matter of seeing ourselves as our neighbors see us. It has caused us to ask ourselves some questions. To come to some convictions.

We believe that one style of architecture or another is not going to bring in the Kingdom, but being used of Christ may. Simple living only begins with the house you live in. Willingness to share experiences helps to understand and be understood. Willingness to use what we have in a sharing way can make the difference between letting Things alienate us from our neighbors or bring us closer. We are eager to share the deepest joy of our lives with our neighbors; their opinion is important.

We believe that our mode of living should, in a large degree, be governed by our environment. A western-style house and hot water heater may not be conspicuous in certain areas of Tokyo, Osaka, or Kobe. But in Kamojima they may widen the gap between us and others; make us lose our role as consecrated individuals, and become, instead, symbols of materialism. We feel we must not be complacent with our status-quo but must keep sensitive to the opinions of those we want to serve. We must keep searching for the guidance of God.

A Postman's Conversion from Communism

The Japan Home Bible League, in the Christian Center Building on the Ginza, sends the Bible to anyone who requests one by postcard, with two conditions—that there is no Bible in the home and that whoever receives a copy, promises to read it. The League has given away 24,848 copies since it began this work in July of 1950.

The following questions were recently sent to about 10,000 persons among those who received the Bible:

1. What parts of the Bible did you read?
2. Was there any question raised in your mind?
3. Are you going to church on Sunday?
4. Have you decided to believe in Christ?

To date 2,088 answers have been received, with the following replies to the last question:

Not yet decided	505
Hope to decide	527
Have decided	666
Already baptized	122
Faith is growing	204
Others	64

Among the letters, one from Mr. Michio Fujimori of Shimane-ken, impressed the League deeply with its witness to the mysterious power of the Bible.

Said he, "I am a postman, twenty years old. After the fall of militarism, I came to sympathize with communism, as I wanted something to rely upon. When I heard the gospel of love in a nearby church, at first I could not understand the meaning, since my mind was so strongly impressed with the doctrine of communism. By reading the Bible from time to time, I came to discover that communism, far from being the best means of serving unfortunate people by improving social conditions, is after all a teaching of hatred against those whose ideas are different. Communism also deprives people of their freedom. I know that I am a different person from what I was before. I am a regular attendant at church services every Sunday. Once I preferred death to this present existence, but now I am full of hope and gratitude that I am coming to understand the meaning of life."

While supporting his parents' family of eight, he managed to save one hundred yen

from his meager income in order to buy Bibles for his friends who had none. When he saw the advertisement of the Home Bible League he asked its help. Now twenty families in his village are provided with Bibles and are studying them together.

—Japan Home Bible League

Christians Establish Ex-prisoners' Center

The Osaka Christian Social Center was born about sixteen months ago in the mind of a Japanese minister, Rev. Shin Takeuchi. "What is the most urgent need of the Christian program in Osaka?" he was asked. He replied that about twenty ministers were preaching in the prisons, and many convicts had already been baptized. After release from prison, many ex-prisoners come to the ministers and ask for a job or a place to live, or even a meal. The ministers, who are so poor themselves, are hard pressed to find help. "We greatly need a place where we can do this work together," he continued, "with the help of an experienced social worker."

I was overjoyed, since this would certainly provide a high motive for the International Christian work camp: to build a rehabilitation center for unfortunate men who can be given new hope and a new start in life.

Rev. Takeuchi formed a committee of ministers, business men, social workers, and missionaries. He pushed ahead, even though the financial arrangements were not definite. He kept saying, "If the cause is good and the need urgent and the plan perfect, the money will surely come." I think there were times when he was the only one who believed in this. Mr. Sakata and the Interboard Committee helped greatly.

Skippping over the work camp, which is another story, it must be noted that the thirty-five youth workers from six countries created a good atmosphere in the community. The two buildings were completed in August. One was for prisoners' work and the other for a day clinic. Good workers were obtained for both sections and they are now carrying on a full program.

The impact of the Center on the community is so great that a church is really needed, and will be built this summer. One man gave us his two chickens. Another gave us six goldfish. Another gave us plants for the flower garden. The community really appreciates the work done, and people are asking seriously about Christianity. Our best friend is the local *sake* dealer, who is also the local committee man for public health and welfare. His phone is free to us at any time. His little *sake* shop was engulfed with tools in the early days of the work camp.

At present there are five young men from prison living at the Center. I usually get up in time for breakfast with some of them. They are all good fellows, and usually get

over any shyness after a few days. They play with the children in the community after they come home from work. One fellow was complaining to his friends that the meals here are not as good as the meals in prison. But they like the Center just the same. (I found out later that meals in prison are better than the average meals for the whole population.)

To me the most encouraging point about this program is the fact that the ministers are running it. At first most of the ministers were against the idea, saying that the church should not do social work. But men are quite often better than their theology. I think they get those ideas in their theology because it is difficult to do any new social program in Japan. Once they see a way to do it, they become enthusiastic. Now they have huge plans for expanding the work of the Center to include a hospital and a kindergarten.

—Fred Cappucino

Open Doors in an Ancient Capital

R. A. EGON HESSEL

Kyoto, being the one metropolis of Japan which has been spared from bombing, gives us at least some way of comparison between pre-war and postwar conditions and shows us future aims which can be achieved. How far is the "Open Door for Christ" a reality? How far is it just another overemphasized slogan?

Ancient Kyoto and modern Kyoto form a community of a million people, busy and industrious, pious and secular, civilised and rude. 1600 Buddhist temples and Shinto shrines emphasize its ancient role of religious leadership for 80 million Japanese, and sixty Protestant congregations, and four Catholic (3 Roman, 1 Greek) churches have added a strong Christian influence.

In fact the number of people attending church services in such an ancient bulwark of non-Christian religions is astonishing. Speaking of the 60 Protestant congregations, we estimate on the basis of the reports coming in from various church headquarters that at least ten thousand people every week attend Sunday Schools, church services and evangelistic meetings. If we add the number of students in Christian schools we are reaching another 15,000 each week in various chapel services and other Christian training. Dr. Kagawa in two days of mass meetings this January reached about 8,000 people of whom 900 signed decision cards. Dr. Stanley Jones in three days of meetings gathered 4,500, of whom 600 signed decision cards.

It is a splendid work carried out by a gallant force of pastors, evangelists and missionaries. However, if we analyse the situation more closely we find another aspect. 20,000 people out of one million account for just 2% of the entire population. Furthermore, most of the 20,000 attending Christian services are non-Christian in their daily life and background. The "Christian" schools are not able to evangelize the crowds attending their classes. They expand so rapidly that even their faculties have to recruit additional non-Christian teachers. School buildings and churches may be overcrowded, and yet there may be a serious lack of Christian influence which makes the whole attempt of evangelisation quite problematic.

I The Reality of the Open Door for Christ.

Today Christianity has become quite fashionable in Japan. Foreign missionaries as well as national clergymen have access to the highest circles in society, and they are welcome in the humblest cottage. The Imperial Family and members of the oldest

families are seeking the friendship and the service of Christian leaders. Governors, police officers, magistrates, mayors and city assemblymen have discovered the influence of the Christian clergyman and are asking his favors for the frequent elections. As superficial as this official attitude may appear, it is a great help in establishing and conducting Christian work in school and church and kindergarten. Sometimes ties are established by this official contact which lead to personal evangelism and genuine conversion and integration into the membership of the churches.

No social barriers exist today for Christianity in Japan. Prewar church life was distinctly middle class, and many of the older Christians have never been able to overcome their middle class prejudices. But a new generation has already crossed the barriers to an extent undreamed of in prewar Japan. People will gladly listen to a Christian message and also will respond to the invitations. Community influence of churches with some institution like a kindergarten is almost unbelievable.

The individual churches are strong already and getting stronger every day. The pastors are reporting an intensive religious interest as never before. Churches which used to baptize five to ten, report now ten times this number baptized. The new congregations are strong in their faith and zeal, and they sacrifice in time and money enough to carry on most of the work without support from abroad. Just three stories of actual church developments in present day Kyoto may illustrate this.

Church A is located in the west of the city. The present pastor took over in 1943 during the war. Church attendance was nil then. The kindergarten had to be closed because of official pressure during the last year of the war. The pastor taught in a girls' high school. After the war the kindergarten reopened in April, 1945. Church attendance grew to 50-60, the Sunday School to 150, the kindergarten to 85. Resident membership now stands around 70; the church building has been re-decorated, and the church had 15 additions by baptism of adults this year.

Church B is located in the south of the city. Founded more than 20 years ago it met in private homes until after the war. Membership was around 20 when after the war a young seminary student took charge, and led his members in a building plan which was supported by a contribution of US \$ 1,000.00 from the board of the United Church of Christ. Today the church has a resident membership of 60, a day nursery with an enrollment of 70, and a Sunday School of about 100. It is a church in a strictly proletarian neighborhood, in prewar days regarded as a somewhat hopeless project. Today it is fully self-supporting, and going strong. It owns its roomy post-war wooden church building with ample classrooms and a playground.

Church C in the east of the city was found to be practically abandoned as late as 1947, although it had two meeting places. A returning missionary started neighborhood evangelism. Today the church with its two meeting places runs a full institutional program with one kindergarten and one day nursery enrolling 100 children. It has two Sunday Schools with a combined enrollment of some 300, a resident church membership of 60. The missionary is still in charge, assisted by four full time kindergarteners

and a host of volunteer helpers all of whom have been converted to Christ in post war Japan. The church is now looking for its own pastor whom it can offer an attractive salary independent from any foreign support.

These are just three examples of growing churches in Kyoto. There are many churches in the city which can report similar things.

II How long will the door be open ?

The combined active communicant membership of the 60 Protestant churches may reach about 3,000. 50—60% of these members are post war converts, while the others have been brought back after the spiritual devastation of the war time. A non-Japanese cannot imagine how the pressure in wartime worked. It was by no means an open persecution of Christian faith, although some incidents were reported of pastors and elders being imprisoned and losing their lives in the same prison where today regular Christian preaching is welcome. The spiritual devastation of the war resulted from all sorts of indirect pressures. Alarms sounded day and night, the law required an adult in attendance for each property. How could the people attend church? Rationing was carried out by a rigid distribution system which used the Sunday morning for its appointments. The conscientious mother would think it out of question to let her children starve in order to attend a church service. The pastor's wife stood in the queue while the pastor ministered to his dwindling flock. Thus the spiritual devastation played havoc with all organised church work even in a city which was not bombed. It is easy to criticise Japanese Christians for their faithlessness, but let us not become Pharisaic. What would the average American church goer do under similar conditions?

And what will the Japanese Christian do tomorrow if the cold war should become a hot one? The Korean battlefield is only one hour's flying time from many points in Japan. Already the people are asking the missionary what will happen to them in case the big powers go to war. And what will happen to these little churches? How long will the door be open if war comes?

Even in case there is no war, how long will the door be open? How long will the masses of Japan wait for their opportunity to hear the message of Christ? In order to reach the million people of Kyoto we would have to multiply our efforts by one hundred before we could claim to have attained the goal. The undeniable fact today is that the open door is used by many movements other than Christianity and often with a much larger measure of success, be it magazines or coca cola or birth control or baseball or visiting musicians or whatever "gospel" is introduced into Japan.

Some time ago General MacArthur tried to tell the missionaries how to do the job. His advice was: Put money into the enterprise, get mass movements going. It has been done. Six million gospels have been distributed, millions of dollars have been invested in restored school buildings and churches. Even at that the results are not different essentially in comparison to pre-war days.

One important feature which has been overlooked abroad is the strength and re-

grouping of the Japanese non-Christian religions. Shinto definitely has already revived almost to pre-war strength. One more political turn, and we will have again the same educational hypocrisy going on in our schools as in the past. Already shrine visits are practiced by the schools although worship at the shrines is still handled as an individual matter. Buddhism has not lost much of its grip on the Japanese nation either. True, it is a religion of the old and of the departed, but the old and the departed hold their sway. A funeral is still a Buddhist rite by popular understanding, the Buddhist altar is still the sacred center of family worship, and the dead still rule the living in modern Japan.

One postwar development of outstanding importance is the fact of the united Christian effort. Of the 60 churches in Kyoto City, 45 belong to the united Protestant churches. These 45 churches have 90% of all the communicant Christians enrolled. 75% are co-operating in the united Church of Christ, 15% in the Episcopal church which is another united church originating from mission churches of Anglican, Canadian and American Episcopal background.

In conclusion the following items may be submitted for further consideration:

- a) We need more missionaries and we need them right away, especially evangelistically trained missionaries.
- b) We need united planning on a country wide scale, instituting parish organization throughout the nation, consolidating existing work with newly designed centralised "Christian Centers" and worshipful church buildings of architectural functional beauty.
- c) While Japanese leadership is active, it should be supplemented by missionary leadership and strategy.
- d) All mission boards engaged in work in Japan should be integrated into one all-comprehensive committee, with authority to make decisions on the field, but leaving financial matters to the individual boards. The North American Interboard Committee is a start.

The door is wide open for the true messenger of Christ who is willing to sacrifice his life for this nation. It takes a lifetime to get acquainted with the Japanese people, their language and their culture. It takes Christian personalities to do the work. Two and a half years ago I proposed that we send one hundred thousand missionaries to Japan. Only a few hundred came. I reiterate: the door is wide open; when will it be closed?

What We Expect of the Missionaries

KATSUMI MATSUMURA

Since the war ended the number of foreign missionaries coming to Japan and their activities have gradually been increasing. How should the Japanese church receive them and co-operate with them? We can not leave them alone and say, "Do as you like." As for the missionaries, since they came with the determination of grappling with the evangelization of Japan, they certainly must want to hear what the Japanese have to say about what they should do, what is hoped for from them, the greatest contribution they can make, where they are most needed, etc. I believe it is our duty, and will lead us on the road of fellowship, for Japanese Christians to answer these questions frankly.

Up to the beginning of the war the activities of the missionaries had gradually been narrowed down, and, except for work in mission schools and special places, it was assumed that their work was nearly finished. This was because it was believed that the Japanese church should and could be independent. But the independence of the church and the activities of missionaries are two entirely different problems. Nevertheless, as a rule, the activities of foreign missionaries should be carried on in co-operation with the Japanese church. First of all then we should like to appeal to the missionaries to do this.

But here arises a problem. When we say co-operation, we expect a relationship that is well-balanced. When one party is very strong, and the other party weak, co-operation is not, as a matter of fact, realized. What develops is an aspect of leading and following. Under special conditions this may be inevitable; but that is not to say that it should be continued forever. Soul-searching and dissatisfaction about this have caused us to keep missionaries at a distance and exclude them in order to establish the independence of the church.

You missionaries who had lived a long time in Japan should have been aware of this point, yet you dared to be the first to return to Japan after the war. Why did you? Because you were convinced that there was still need for you in Japan in its present condition and that there was still a wide sphere for you to work in.

We must reflect on this and frankly ask forgiveness for our mistakes and arrogance. The evangelization of Japan makes only slow progress in the hands of the Japanese. It is well understood that many new missionaries have come to Japan since the war to help Japanese evangelism stretch its sails and go forward in a good breeze. I fancy we will not say that we do not need missionaries any longer in these islands.

However, it is not enough to express doubt whether you can do without the co-operation and assistance of members of the Japanese church; it must be stated plainly that this is already a matter of test and experience in the past. Frankly and briefly, hardly any fruit has remained from work that was not connected with the Japanese church.

Furthermore, the reason why the evangelization of Japan made such slow progress when the missionaries handed it over to the Japanese may be found in the missionaries' activities in the past when their merits and faults offset each other. The rapid spread of Christianity after the introduction of Protestantism and the founding of the church in the early years of the Meiji Era was due partly to the needs of the times, and the activities of the missionaries. But the other fact must not be overlooked, that the Japanese laymen carried on evangelization vigorously, that they passionately wished to make of Japanese Christianity a unique thing that would set up a standard for the new Japan. Why did they mark time in the second decade; why did the vision fade that Japan could be Christianized in a few decades? The explanation cannot be found only in external conditions such as the popular reaction due to the rise of nationalism and the emergence of modern scientific thinking.

In my opinion the lofty ideals and discernment of the early missionaries were betrayed by the denominationalism and opposition of the (later) missionaries who came to Japan in increasing numbers. They rent asunder the newly-born, weak Japanese church, disordered the trends and destiny of the Japanese laymen, and demoralized their discipline. What I mean is that they created the vulgar custom of regarding as devout those laymen who were subservient to the missionaries. It is to be observed that there are more laymen lacking in the spirit of independence and sense of responsibility, "weak sisters," remaining in those areas evangelized by missions.

In other words, the Japanese church still has remained very much a "colonial" church in form and spirit, and this does not look forward to its healthy growth as a Japanese church. Put in extreme words, most Japanese churches in their colonial evangelistic form do not go beyond the scope of "Gospel-meetings." As churches, few of them are able to conduct true services of worship. I would like the missionaries to ponder this deeply.

If the work of missionaries in Japan fails in the ultimate aim of building the true church and follows the pleasant and convenient emphasis on immediate reports and surveys, true evangelism will fall into a sort of business and become a means of livelihood. I would not like it thought that the chief criterion of a missionary's work is the number of people baptized or the number of devotees discovered. This way of thinking poisoned the Japanese ministers whom they trained and cast a dark shadow on the Japanese church world. May it not be due to some of these missionaries that the Japanese church has grown to be stony soil?

I would like the work of the missionaries to be more fundamentally foundation work, the making of hidden reinforcements. This type of work is more than the

impoverished Japanese church and its evangelists, who are trying to fight while leading an impoverished, weakened existence, can manage. In a word it is the missionaries' work to bring laymen and train them to go forth and fight on the evangelistic front. It is also an important service to open new localities still untouched, or to do pioneer evangelism. However, if the ground is not prepared for seeds to grow independently, it is understandable that they will wither as soon as the protection is removed.

The evangelistic activities of missionaries frequently become a personal hobby when they are not in close contact with churches already established. Tell it not in Gath—but what they regard as useful work is often a hindrance. It is necessary for newly arrived missionaries to study intensely the present condition of the Japanese churches and also the true condition of the Japanese.

The union of the Japanese Protestant denominations in the united church must not be dissolved even though it was influenced by political pressure in the early days of the war. Though there are many problems involved, its direction in the current of the ecumenical movement must be respected. Since the war some churches have left the united church. It is most regrettable that though this has been done under the appearance of creed and theology, the important motive force has been the denominationalism of missionaries and their financial assistance. Fortunately, today, eight great American missions, with deep compassion and insight, are co-operating with the united church in various ways through the machinery of the Committee on Co-operation. However, conditions are such that we believe the united church would be unable to escape the fate of destruction, if this co-operation of the eight missions were to be broken.

We hear it said that in certain other denominations the number of missionaries in Japan is much greater than that of Japanese ministers. At any rate the influence of the missions is so much greater as to be beyond comparison. So it is very difficult to co-operate in practice and the responsibility for this rests more heavily on the missionaries. We want to be good friends and co-workers of the missionaries. Therefore we cannot help hoping for attitudes and methods to make it possible.

Pearl Buck's "*Fighting Angel*," in which she describes her father who dedicated himself to the evangelization of China, is very widely read. She describes the anti-missionary movements in China, and makes the following reflections. The fact that the evangelization of China proceeded under the competition and opposition of different denominations resulted in a divided Chinese Christian community. This corresponded with the partition of China as an area of competition of European and American imperialism. This was a sort of unconscious imperialistic evangelization, a manifestation of the spirit that was hidden within it. As long as Japanese evangelization was in line with the tradition of East Asia, the results in Japan were not different. Our elders who had awakened to national consciousness noticed this and tried to overcome it. But though they noticed it, they could, as I have already indicated, do nothing about it.

If the above methods are something that individual missionaries can do nothing about, since they are the policies of the missions to which they belong, it might be

meaningless to hope that they should correct them. No, for this reason, we ought to raise our voices in appeal to the missionaries to understand this dilemma because we believe in the goodwill of individuals. For it is through foreign evangelization that the mother churches themselves are blessed by God in his infinite mercy. Missionaries ought not to follow blindly the orders and policy of the missions; they must not forget their duty of encouraging and leading their home churches through the evangelical fight at the front in foreign countries. History has shown that the missionary has often guided the denominationalism of his mother church or mission board towards ecumenicity.

II

I fear that I have discussed the principal problems at too great a length. I should like to give my opinions on some practical problems which I have observed.

1. The missionary must be a friend of the Japanese. Any one who cannot regard the Japanese as his friends cannot do Christian work among them. There are various kinds of friends. By friend I mean someone to whom you can open your heart, in whom you can confide. Make a friend before you make a convert; evangelism comes after friendship. Evangelism with no friendship in it bears no fruit. If you do not gain a friend before you get a disciple you may get a sycophant- whom you must watch. This is the secret of evangelism. Only a true friend will tell you things that hurt; only your friend can be a good co-worker. Friendship means not merely mutual confidence, it involves the realization of real co-operation, and co-operation means that part of life is lived together.

2. Missionaries should come as close to the daily lives of the Japanese as possible. Deepest feelings are based on the "feel" of living. Unless there is harmony in living there cannot be sympathy and exchange of feeling. When there are great differences in customs, language and taste, they confront the missionary with great difficulties and sacrifices. However unless you meet this problem you cannot win a friend. A man in the flesh cannot seek after a naked soul. If he does, he gets only a sycophant. Concerning this point the serious and delicate problem is the missionary's family rather than the missionary himself. He cannot evangelize without the deep understanding, co-operation, and awareness of his family.

3. The missionary must always bear in mind that evangelization grows stronger when it is based on daily life. The same is true with Japanese evangelists. I emphasize this because at this point there are more unfavorable conditions working against the missionary than against the Japanese minister. When the Japanese disapprove of the wife's attitude to life, or particularly toward servants, tradesmen, or the way children live, or find regrettable points in all these, the missionary's evangelistic efforts are apt to end up on the minus side. It is most important that not only the missionary but his wife and children should master the Japanese language as soon as possible,

4. The most important point in understanding the Japanese, and one which must always be borne in mind, is that the physical life of the average Japanese is probably

more straitened than is imagined. The spiritual life of the Japanese intellectual is deep and complicated in inverse proportion to his circumstances. Therefore his feelings are not simple. It is very difficult to understand him; it must always be born in mind that it cannot be done easily and quickly. There are many Japanese who come to the missionary about English, and others who come about relief and public welfare. But when they go further and talk about faith, the easy-going attitude of the missionary and the barrier of language make the Japanese appear at a lower level of simplicity than they really are.

In this connection there is one more thing that we should like to expect of the missionaries: Will they remember that the true Japanese heart is to be found among Japanese who cannot speak English. Basing your knowledge of the Japanese only on the acquaintanceship of those who are educated in mission schools and can speak English means a limited knowledge of them. If the missionary, lacking a thorough language preparation for listening to and approaching those who cannot speak English, depends for his intermediaries only on those who speak English, his evangelism will remain superficial.

5. Taking a broad view of things, the missionary's role is that of a supporter; when he realizes the limitations of his role, his work will become effective. Accordingly his function as supporter in the evangelization of Japan is to relieve the work of the leading actor, to be an agent in order that the leading actor may be effective. From this point of view the missionary is not a minister but an evangelist, and to go further, it is desirable for him to appear as a lay evangelist. Therefore it is much more desirable that, rather than being a graduate of a theological seminary, he be a man who has some technical skills and training. In this way he would touch people's lives much more widely and would thereby stimulate the activities of laymen.

His task, rather than to lead them directly, much less order them about, is to lead, stimulate and encourage inwardly the ministers and evangelists and to help them as indicated above. This also is the witness of fact and experience.

Finally for one further thing I look with expectation to the missionaries, that they brighten the churches of Japan; they are a little too gloomy.

A Missionary Response

W. H. H. NORMAN

I have been asked to write a reply to Mr. Matsumura's article. As missionaries we look for, pray for, and strive for just one thing. It is no different from a minister's hope in his homeland: it is, to use Paul's words, that we travail in birth again until Christ be formed in you. That is, all that we are here for is that you will accept Jesus Christ as the Lord of your lives, that you will make him so real and glorious that other Japanese who do not know him will exclaim with the centurion under the cross, "Truly this man is the Son of God." If we are helping to do this, as assistants or "supporters" of the Japanese church, to use Mr. Matsumura's word, we shall stay here; if we are stumbling-blocks, we shall return to our homelands. No man who cannot say this to himself in all honesty has any right to remain in Japan as a missionary.

Now the only people who can tell us whether or not we are assistants or stumbling-blocks to Christian work in Japan are Japanese Christians. That is why what Mr. Matsumura has to say is important. I believe that every missionary in Japan, and every missionary candidate in America planning to come to Japan, should read his article. It is important because Mr. Matsumura is not one of those Japanese Christians—there are a few—who will have nothing to do with missionaries. He is a friend of missionaries, a warm-hearted man, as I can testify, who has the good of Christ's church at heart. What he has to say is important, furthermore, because his article is not an official pronouncement; Mr. Matsumura writes as he pleases.

It is therefore regrettable that he did not make two important distinctions in his article. In the first place, he failed to distinguish between two types of missionary, two types so clear that we can make categories of them in our thinking and point to them in missionary work in Japan. The types are the missionaries who in their methods represent religious imperialism, and secondly, those who co-operate on a basis of equality with Japanese laymen and ministers. Speaking for my own group, if there are some missionaries who adopt a domineering attitude towards their Japanese colleagues, those colleagues are in a position to discipline them, that is, ask them to mend their ways, or ask that they be transferred to a different field, or ask, in extreme cases, that they be sent back to their homelands. The Committee on Co-operation in the United Church of Christ exists for this purpose, that is for the guidance and control of missionaries. Every missionary co-operating with the United Church through the Interboard Committee in Japan today, who was here before the war, is here by invitation of the church. New missionaries

are brought out and stationed only on the word of the Japanese church, through its proper bodies.

This suggests the second distinction Mr. Matsumura failed to make in his thinking. All through his article he sets the missionaries over against the Japanese laymen, evangelists and ministers. Since the missionary now is subject, not to his mission board at home, not to the mission council on the field, but, to the *Kyokuchō* (the Japanese district chairman) and the Committee on Co-operation, he is a part of the Japanese church. He comes here on invitation of the Japanese; he is stationed in Tokyo, Hokkaido or Kyushu; his work is determined by Japanese—all along the line he must obey Japanese authorities, or Japanese authorities working in co-operation with missionaries. The only important respects in which he is not a part of the Japanese church is that he is not a Japanese citizen.

Mr. Matsumura has outlined many points for missionaries to consider in their work here. It is a very searching standard. As I pondered his article, I knew that my family and I fall short of it. I am afraid that no matter how hard we try, we shall never be able to measure up to it. What should we do? Resign and go home to Canada? That would be folly. But when, in two or three years our furlough falls due, I would like to know whether we have been useful enough to Christ's work here to be wanted back again.

Someone may say, quite correctly, only God can know whether a missionary is succeeding in his work. Does *God* will that the missionary should return to Japan? Think of the prophets in every age who have been derided and despised. Would any vote of the community where they worked and were known have justified their work? A missionary who may have a prophetic function to fulfil in Japan should not be at the mercy of a group that may not understand his task. To this I say: the missionary, even though he is a worker in and of the Japanese church, works, as a foreigner from a different culture, under severe limitations. He may have a prophetic function to fulfil, but if he does, he must carry his Japanese colleagues, or some of them, with him as Mr. Matsumura indicates, persuading them not through any authority of position but through divine logic and the graces of Christian love of the truth to which he bears witness.

There is a point in this connection concerning which we missionaries have great hopes from the Japanese. When new missionaries come to Japan, their work, after due consultation with them, is assigned to them. Our hope is that we shall be given a real job of work to do. Think of a young missionary arriving on these shores. He is fired with a vision to do great things for the Kingdom of God; he is vigorous, energetic, thirsting to spend himself in Christ's service. Had he stayed at home he would have been the minister of a church or held a responsible position where his efforts would count for something or his laziness would be marked. Imagine his sense of frustration when he is told to teach a Bible class or two, or pronounce the benediction at church services. The missionary comes from a country where social techniques in church work—youth people's work, recreation, religious education—are far advanced. He sees the

Japanese Church somewhat retarded in these techniques. (This is no criticism; it is only natural in a young and struggling church.) However all his efforts to introduce anything new are thwarted by the Japanese minister either through conservatism or fear of criticism. Sometimes we feel, maybe mistakenly, that the minister is afraid the missionary will become too popular with the young people. I realize that particularly with young missionaries, there is a very real danger of mistakes due to imperfect knowledge of the language and imperfect understanding of Japanese problems and psychology. However my point is not to enter into concrete criticisms; I give the above illustrations only to underline my plea that the missionary be given a real piece of work. It is understood, of course, that this work is to be carried on in co-operation with Japanese colleagues. If the vigorous missionary is not given something vital to do he will want to return to his homeland, and there will only be left in Japan the dull, quiet man who plods through a routine of duties. Most missionaries, I believe, do not want to be the "boss." They are content to serve as "supporters," but they want to be given work that demands the best they have in energy, talent, and ability. Seeing the great mass of Japanese untouched by Christianity they cry out, "Give us something vital to do."

In conclusion I would like to say that the relationship between Japanese and missionary, difficult even when co-operation seems easiest and most harmonious, is possible and fruitful only under God. The barriers—language, custom, culture, standards of living—are tremendous. Yet it is a fact of history and present experience that these barriers have been and are overcome, that in Christ we are brothers, that forgiveness heals misunderstandings, that we can forget wounds for the sake of One who was wounded for our transgressions. Today, as never before in history, God is calling the world to forget and overcome its barriers and be one world. But the nations cling to their barriers and the people are in agony. The Christian church throughout the world, the ecumenical church, must be a pattern of what God wills for mankind. The relationship of native churches and missionaries are part of this pattern that can shine forth in beauty.

The First J-3's

FLOYD SHACKLOCK

The sending of short term contract missionaries, as English teachers in mission schools, is not new. However, the sending of fifty-two in the summer of 1948 opened new possibilities for their preparation in a special summer school before they left the United States. The fact of their numbers also meant that missionary teachers were sent to many Christian schools that would otherwise have had none. More significant, one contract teacher is usually assimilated quickly into the prevailing pattern of missionary life; fifty of them coming at one time made it inevitable that they would experiment with new patterns. Now that the three years are over, what shall we say about the J-3 (Japan for three years) program?

Nearly all of the J-3's were appointed to schools that before the war had missionary teachers. The new post-war enthusiasm in Japan for the English language gave prestige to schools with American teachers, and the number of missionaries available in 1948 was far less than the demands for them. Hence the J-3's were a welcome addition to the inadequate missionary forces. In some cases the young people released older missionaries from teaching schedules and freed them for the specialized work which required their experience and language ability. In other cases the young people were sent into cities or towns where there were no other missionaries. As an emergency measure, the contract teachers helped to fill up the depleted mission ranks without the long delays for specialized training and language study.

The new recruits were given a warm welcome. They were put at once into heavy teaching schedules. Although few of them had teaching experience, the English language as their mother tongue was in itself a skill, and the intensive training course under language experts of Columbia University gave them courage to start their work. Their eagerness to be useful matched their students' eagerness to learn English. Without such a desire for English the J-3 program would not be possible. Perhaps as good a side light as any, of their adjustment to their work, was the common statement from the J-3's at the end of the first year, "I have the best assignment in Japan, and wouldn't want to be anywhere else." This was matched by the equally common comment of school principals and teachers, "We think we surely have the best J-3 of the whole group." It is a happy bargain when both sides are so well pleased.

Their sense of satisfaction in being needed did not prevent the J-3's from making a critical survey of everything around. They were severely critical of themselves, and

many felt frustration because they did not measure up to their own high ideals of what was needed. They were critical of low educational standards, overcrowded schools, too large classes, and an imperfect Christian witness in the schools. Most of their criticism swung into constructive channels as they came to see that they had been brought to Japan to help overcome these very weaknesses of early post-war education. At times, of course, their impatience led to misunderstandings as they tried to change matters by direct, frontal attack. At the end of three years, however, no one can doubt that they are held in high affection by their pupils, fellow teachers and school administrators. In many schools they have helped to raise educational standards. They have made hosts of friends.

The J-3's without exception look upon their extracurricular activities with the greatest of satisfaction. They played on the athletic fields, they led music groups and recreation groups, they counselled English speaking societies and tutored budding orators. They distributed relief supplies with the help of teacher friends. They were 'at home' for unnumbered hours of the week to Japanese youth hungry for contact with the outside world. They organized many, many voluntary Bible classes in their homes and schools. Indeed, at the end of their first year, it was our general observation that most of them were trying to do more than their strength would permit. Even with the exuberance of youth, they found more invitations than they could accept. It was difficult for them to say, "No," to the eager young people who came asking for friendly contacts and Bible classes.

This leads to a most obvious statement: the genius of the young missionaries' work, like that of any missionary, is the magic of life touching life. Youth speaks to youth. There is no substitute in friendship for sincere good will. There is no alternative in missionary work for that spontaneous response to God which becomes a contagious outreach toward one's fellowmen.

Good will was matched by good will. It was interesting to hear them called, "Our young American teachers," in an affectionate and possessive way which would not have been possible if the young missionaries had suddenly been given heavy responsibility for the distribution of foreign funds or the making of administrative appointments. Freed from such responsibilities or trappings of authority they could form the more intimate friendships with their fellow teachers.

The J-3's, then, had to be accepted for what they were: young college graduates with an enthusiasm for life and an eagerness to make a Christian witness. Without the family responsibilities of married missionaries, they could give long hours to leisurely companionship with Japanese youth. Their witness rested upon their personal lives: it was made in the classroom and in sports, and in the long, long talks which are the joy of youth. Many of them were troubled by such a responsibility, and rightly so. But it is the Christian's faith that a man or a woman, even the most ordinary one, in God's hands becomes a useful witness to Him.

Probably the mission boards which sent out the young people expected little more than the work which they could do in their schools. However, one of the unexpected

by-products came from their boundless enthusiasm for activity. At the end of the school year, most of them joined in summer work camps which were new in Japan. In these, about thirty young people, Japanese and American (and in a few cases, youth from other countries of Asia), gave a month or more to each of three service projects. Some work camps levelled play grounds, carrying rocks and earth by primitive methods. They dug drainage ditches, they poured cement, they built playgrounds for the underprivileged children of repatriate centers.

These projects were carried out in the fellowship of groups of youth who gave their summers to voluntary service to people in need. Their physical labors were supplemented by meetings for children and adults in the neighborhoods where they worked. The work camps made a great impression on the public. Probably no other Christian activity has been given such extensive publicity in the newspapers. Many Japanese observers said that the work camps were an answer to the claims of the communists that Christianity is only talk.

Another of the outside activities was working through youth groups in the local churches. This did not proceed without difficulty in certain cases where the Japanese pastors did not understand an all around youth program such as the J-3's had known at home. In some churches any form of activism was frowned upon or forbidden at first. But as the youth committee leaders of the churches came to know the young missionaries, and as acquaintance grew into mutual esteem, many of the J-3's were invited to help in local churches. They rendered valuable service.

In these two areas, the work camps and the youth work of the churches, a very definite emphasis has been given to the Japanese churches since the war. In it the J-3's have had an important part.

What of the future? Will some of the J-3's continue as full term missionaries? Already some of them have transferred to permanent status under the boards, and one or two are planning to continue in Japan as independent Christian workers. Others have been accepted as regular missionaries but will return to the U. S. this summer for further studies. Nearly one-half of the original group state that they wish to continue as missionaries in Japan, and another one-fourth report that they are still considering it.

Clearly the boards are doing well to consider the three year contract as a source of permanent missionary recruits. During the initial period, the young person has opportunity to test his attitudes and aptitudes, and to find certainty in his life plans. At the same time, the boards are able to judge the effectiveness of the candidates before making permanent appointments. On both sides, the results should be advantageous.

If the J-3's return to missionary work, what are some of the new patterns suggested above in which they may experiment? More than some young missionaries that we can remember of an earlier period, this group seems to recognize the importance of Japanese language study. A recent questionnaire (to which they returned a surprisingly high percentage of answers—shall we mark that down to commendable self-discipline even in the midst of packing for home-going?) indicated that their greatest frustration

by far was the language barrier. Knowing this, they will give themselves to rigorous language study if they return to Japan.

Not only in language, but in a study of history and culture they will put to shame some of us of twenty or thirty years ago. It is true that scholarly studies of Japanese culture are more numerous and accessible now, and a greater emphasis has been put upon understanding other people. This is all to the good, and the new candidates will be the better missionaries for it.

Next, as suggested above, these young people are freed from some of the unfortunate responsibilities of the past, in that they were not suddenly put into positions of financial and personnel authority over Japanese workers many years their seniors. They will be able to develop more normal fellowships with their Japanese co-workers.

They are living in post-war Japan, without the memories of how things used to be done. There are sufficient bonds of continuity with the past in Japan, without the missionary being a conservative influence. Indeed, the hope of the church lies in Japanese leaders and missionaries together who can speak to this post-war generation, in the language and thought forms it understands.

More than some earlier generations of missionaries, these of today will agonize over the problems of simpler living. True, some of them as single individuals are able to live at levels of food, housing and hygiene which seem impossible for families with small children. And there have been idealists in this regard in the past who gradually with the passing of the years became less concerned about the differences between their homes and those of their neighbors. It still remains true that the problem is very acute for many of the J-3's, and we may expect better answers from some of them.

Should the short term contract be continued for Japan? Like any plan, it has both strong points and dangers. Much of the paper thus far has been devoted to contributions which the J-3's have made. It should be fairly recognized that the difficulties of successful missionary work have brought to many of them a sense of frustration at times. Unless the contract teachers clearly realize that English teaching is to be their work, there will be difficulty. It has been necessary to remind some of the J-3's that even at home where they understand conditions better, they would not be expected to decide administrative school policies in their first year of teaching.

All feel the barrier of language, and the misunderstandings which sometimes result. Some of them feel that more training should be given before candidates are sent out. Some bemoan their youth or their impatience, their inexperience or their immaturity: these are the obvious questions which have been raised about sending out these younger missionaries.

It is my conviction that the best answer to these questions is found in the very way the young people themselves face their inadequacies. They replied to my questionnaire with such candor and humility, and with such conscientious recognition of their problems and weaknesses that I would take them on the missionary team, rather than to search on for candidates with perfection at every point.

In answer to the question, "Do your frustrations lead you to disapprove of the three year contract?" no one wished that he had not come. Every reply bore testimony to the deep joy of these years of Christian fellowship with Japanese friends, even while the replies continue, "I feel that my eyes and mind are just beginning to open to the possibilities of Christian service," or "I'll go back America more humble, but while I have grown less sure of myself, I have grown more certain of the validity of the Christian message and of its claim on every part of a man's life." "So much of what we said before we came to Japan were only words—Brotherhood, Fatherhood of God, God is love. Now I believe in them because I have experienced what they mean. They have become living truths. I now realize more deeply that God is really at work in this universe, and that changes do not come overnight. Even if man does not respond to God's love, still God's love yearns for man."

It goes without saying that a three year contract teacher, like every other missionary, should be appointed to work suited to his ability. There is work which because of their age and interest they can do better than older missionaries. There is other work which mature and experienced missionaries can do best. Each one supplements the work of the other, in the mission group.

There still remains the question, "Does the mission program in Japan require further J-3 personnel, or can the present missionary staff do all that should be done?" If the missionary program for Japan calls simply for a reasonable staff for the present mission aided schools, then it will not be long before the mission numbers will be built up. After that, only replacements would be indicated.

If, on the other hand, the evangelization of Japan is the goal, there are almost unlimited opportunities for young American missionaries. In the mission aided schools they can give a good share of the missionary contribution. They can also reach out into a field of great opportunity to teach English in private and public schools. They could be given without demanding a salary from the Japanese school. They would be expected to do first class teaching, such as would commend itself to the faculties and the students. With such an introduction to a wide circle of potential friends each one of such teachers would soon have an extra curricular schedule of Bible classes in his home, just as the J-3's have done in their schools.

Such a plan would require a certain amount of administration and help to the young teachers, but the existing mission organization in Japan could easily assign and oversee an average of, say, twenty new contract teachers each year. That would make about sixty teachers on the field. Some would be assigned to the mission aided schools as replacements, and the others could easily be assigned to high schools and colleges eager for their help.

Contract teachers can not take the places of regular missionaries, but they have a place of their own, in an aggressive strategy of evangelism. Both full term and short term missionaries are needed in Japan today.

Perhaps the final word is one that comes from the J-3's own first summer conference.

They decided that they wanted to be known, not as J-3's, but as first term missionaries. They felt that even though they were on short terms, and though some of them were temporary missionaries, they were missionaries. One of them writes as she returns to America, "I see before me the faces of the last baptism class in K church. Every one of them, students and adults, had been in my class. I knew them as friends." There is a place for such missionaries.

Japanese Christians Discuss Peace and War

ANTEI HIYANE

The peace problem is not merely one of the serious problems confronting Japan today, it is the most basic problem affecting her whole future destiny. Japanese Christians are thinking very deeply and earnestly on this problem. This article will gather material from editorials and articles in the press, since January of this year, and statements prepared by representative groups.

For Japanese Christians the problem of peace or war is not an ideological problem for idle discussion, but its solution is an urgent practical task which has an effect on their basic faith. But so far as I have read, I could not find many discussions or opinions, due no doubt to the delicate condition of international affairs and our position as an occupied country.

The first issue of *The Christian News* in 1951 published a contribution by Rev. Kunio Kodaira, Chairman of the Peace Committee of the Church of Christ in Japan and pastor of the Yoyogi Chubu Church. His contribution was entitled, *Beginning the Second Half of the Twentieth Century*. He used for his text, "Let the peace of Christ rule in your heart." (Colossians 3: 15) He wrote as follows: "No more unpleasant role can be contemplated than to meet the new year by killing men. Why can we not realize a peaceful world, permeated by human love which casts out hatred? As James wrote in his Epistle (4: 1—2), war comes from the persistent avarice of human desires. As never ending covetousness which leads to killing and plundering is sin, so war is sin. No solution can be expected other than salvation from sin. Greeting the new year we must begin by thinking deeply on the fact that war is sin. Let the new year mean a new repudiation of war. In many thousands of years of human history no peace has come by 'armed peace.' Fifteen million people were killed in battle in the recent war, yet peace does not come. War still continues. We must reject war with the prayer that peace will rule in our own hearts.

"The past war proved the incompatibility of war and Christian ministry. When churches were bombed, their members fell in the same destiny as other citizens. Society, which was in the need of Christian ministry, was devastated and ruined. The usual ministry is impossible in the midst of bombing and fires of war time. When Christians can achieve a peaceful society which maintains order, their evangelistic message can be

put into practice.

"We must exhaust our powers in the realization of peace, but how can the real Christian message be realized if we stand idly by, while youth are attracted to the 'peace society' of the Communists?

"Christians must be so faithful to God that they are ready even to be killed on account of their objection to war. While millions were killed in the war without bringing the peace which the war promised, other millions of martyred Christian pacifists must make the world peaceful."

Following this contribution, the editor of the same newspaper wrote an editorial in the issue of January 27th, entitled, "Rearmament and Christians": "While the revision of the Constitution and the question of rearmament are being discussed noisily, what attitude shall be taken by Christians? While there may be many who are arguing from deep conviction, there are truly not a few men who are puzzled. There are those who support or object to rearmament from various viewpoints. But the Christian attitude on this question should be based on the words of Christ as found in the Bible. When we make our decision according to His Word in the Bible, there can be no other way but to follow the example of the Quakers, reject war, and give up armament. The Christian attitude should be one of prayer for persecutors, even though foreign invaders attack or persecute us. Thus the Japanese Christians' attitude towards rearmament should be self evident. On this point leaders of the Church of Christ in Japan and other denominations must make clear their attitude to their believers. But they do not seem able as yet to state their convictions clearly. If the Church of Christ and the other denominations have no positive attitude about rearmament and wish to leave the problem to the faith and conscience of each Christian, then these leaders must make clear such a policy.

"When Ambassador Dulles comes in preparation for the peace treaty it is unforgivable by laymen as well as by God Himself that the Protestant denominations in Japan still linger in their equivocal attitude toward rearmament. Making clear what must be clear, it is most important that the Protestant church shall manifest its convictions to the world."

About twenty men organized a Christian Peace Society and after their first meeting on February 24 published an appeal for peace. "Our hearts are filled with bitter pain to hear again of war and the rumors of war, even while the suffering and the agony of the recent tragedy still remain with us. We must bear witness in our daily activities that Christ in His hidden form is the Master of the world and we present our convictions to our brothers in the common faith. 'Having shod your feet with the preparation of the Gospel of Peace' (Eph. 6:15). The Gospel of Peace is the gift of God, which is different in its nature from peace which the world can give. The Gospel commands that we walk as genuine peace makers.

"The mistake of Christians in the Second World War was our attitude of remaining idle onlookers in the conflict of the Gospel against the world. We repent it bitterly.

So we believe that it is God's holy will that we shall stoutly oppose all opinions which, because of the exigency of present day conditions, would justify war and violence today. Our country is now placed between the two great powers of the East and the West which are dividing the world. If our country supports one of them, it may break the strained relations to the danger point of bringing on war. So we desire that hostility between the two powers may be resolved in peace and that Japan may be in peaceful relations, through peace negotiations, with all nations united. Regardless of the motives which led to the formulation of the present Constitution of Japan, we shall persist in thinking that the clause renouncing rearmament was a gift from God. We must support the constitution including the clauses renouncing war and calling for disarmament, and make every effort to establish a peaceful country.

"We insist that the establishment of a peaceful country can be realized not so much by armament against direct or indirect invasion as by the democratic solution of the various problems and injustices which mark our country today.

"Thus, we who are living in the Gospel must manifest our opinion clearly. The Christian viewpoint mentioned above must be supported in our lives as the ministry of the Gospel. This is the final foundation for peace. Our final, deepest prayer is that true peace, which can come only through His advent, may be realized permanently on this earth."

Following this appeal to peace which was published in Christian papers and posted in Christian schools, no further activities of this Christian Peace Society have been noted.

Next, the editorial board of *The Christian News* held a conference on April 27 to discuss Japanese Christians' attitude toward the peace movement. Rev. Kano Yamamoto, minister of the Church of Christ, Mr. Jin Masaike a minister in the non-church group, and Mr. Kentaro Shiozuki, Secretary of the YMCA, were the discussion leaders.

Mr. Yamamoto said, "The peace problem may be said to be a political task of Christians. The political crisis today was caused in part by Christians secluding themselves away from public life. Even though they were conscientiously performing their religious duty, they disregarded the actual political tasks. Idealistic pacifism is right in principle, but the Christian must make practical efforts to abolish war. He must lead to peace by political decisions in this present crisis. To propagate spiritual peace, while avoiding the problems of the practical world, is to be like the Pharisee or the Levite who passed by on the other side, leaving a wounded man who seemed more dead than alive. We must be like the Good Samaritan and carry the sick and wounded world on our backs. Hence, we must give direction in the search for peace in the political sphere. We must cry, 'No,' as we stand in the forefront of politics where policies actually lead to war. In the present condition we are in danger that Japan will fall into war through rearmament. If Christians approve of rearmament, it will provoke war instead of its abolition. If the third war breaks out, the human race will go to its ruin."

Mr. Masaike said, "We must start with idealistic pacifism. Though Christians can play an active part in politics, the more important task is to teach people the unconditional evil of war. Among Christians there are only a few who have a decisive opinion against the evil of war. Around them are non-Christians who insist on a so-called pacifism without a firm foundation. Christians must dare to abolish war through their Christian faith. The height of culture in a country may perhaps be measured by the number of conscientious objectors to war.

"If Japan decides for rearmament, she will inevitably become a battlefield again. If there be a third war, America may need Japanese soldiers, and even though America wins a democratic victory, militarism will be revived in Japan and the former totalitarian system will be restored again. So we must oppose rearmament absolutely because of its tendency to make Japan a battlefield. Even Russia will not practice violence in a disarmed country. Though Japan might be captured by Russia without becoming a battlefield, her absolutism cannot be enforced where the people hold firmly against communism. The Japanese must develop an independent spirit. Christians may be persecuted on account of their stand, yet we must have a resolute attitude. If the conditions are such that blood must be spilled, our fresh blood will establish a new country."

Mr. Shiozaki: "If war occurs we must have the attitude of conscientious objection to war, but instead of merely a negative attitude we must be much more positive. We must be conscientious in carrying out policies so that no more war may occur. Not merely trying to avoid war blindly, we must investigate the causes of war, and be prepared to sacrifice in order to abolish it. When the popular opinion that war is inevitable is common among Christians, the hope for peace is weak indeed. We must have confidence that we can expect peace in this present age. When we face our actual problems in a Christian attitude we know that war is an unconditional evil, no matter what form it may take. We must find a clear standpoint so that we can realize our faith in actual conditions. Some Christians say that rearmament is bad, but since our country is facing the evil of communism, it is inevitable. However, though opposing communism, democracy tends to be the same totalitarianism when war once begins. A totalitarianism that is not unlike communism will rule Japan if democracy is inadequate and insufficient. Rearmament will lead to totalitarianism."

I shall conclude this study with a statement drawn up by Christian leaders in various spheres of life and presented to Ambassador Dulles. The National Christian Council organized a committee on international problems. Its members included Christians from political and economic circles, as well as church leaders. Their statement was as follows:

"1. Form of the Peace Treaty. We Christians join with our general public in the most earnest desire that the sovereignty of Japan be restored, and that she be received as a member of the community of nations as soon as possible. We desire the salvation of all the people of the world, and we feel deep regret that the world at present is

divided and stands in two opposing camps. In view of this situation, as to the form of the peace treaty, we are grateful that the Envoy is making efforts to the end that all the countries concerned shall participate. However, as it is not desirable to remain longer under occupation, in case it is impossible to accomplish overall participation in the treaty-making, we would content ourselves for the present with other measures of procedure. In the meantime we trust that the utmost efforts may be made to bring about conditions favourable for overall participation.

"2. With regard to the Guarantee of Security. Christians in Japan, almost without exception, are unanimous in their desire to maintain unchanged the Constitution which abolished war as a national policy, as they think it is in accord with the teachings of Christ. However, we would agree to take necessary self-defence measures such as to strengthen the Police Reserves and the Marine Police; but only within certain limits, to be sure that they will not revive militarism.

"When the Peace Treaty is concluded, we desire that Japan be permitted to join the United Nations, and we shall be much indebted to the Envoy if he will use his influence to accomplish this. Moreover, we desire that Japan be entitled to receive the guarantee of Security, based on the charter of the United Nations.

"3. With Regard to Economic Independence. We believe that it is the will of God that all men should be given equal opportunity, each in his appropriate place.

"While we all appreciate the economic support of America hitherto given to Japan for economic reconstruction, we believe it is very important to achieve our economic independence, to re-establish our economic security, and to raise the level of the defense line of our thought-life against the permeation of communism. We therefore wish to request your special consideration of the peaceful adjustments, in order to serve for the solution of the problems of overcrowding population, inadequate food-supply and such related matters.

"4. With Regard to Up lifting of the Cultural Level. We Christians are convinced that although Japan may be rebuilt on a material or economic basis, it is impossible to reconstruct the nation as a democracy, without improvement of the moral and spiritual level of our people. We feel a special responsibility to lay out the cultural betterment and development of the nation upon Christian principles. In order to achieve this purpose, we desire that we may expect not only closer international religious co-operation, but also that in all the phases of science, the arts, education and social welfare, opportunities for international exchange may be given help and encouragement."

To this statement, Mr. Dulles responded, "I have read carefully this statement, which you have submitted and I find myself largely in agreement with it. As I pointed out in my address of February 2nd, 'It is never possible to put into effect lofty principles for the future without some compromise with the existing realities created by the past.' You can, however, be assured that, in so far as my personal contribution is concerned, I shall strive for a peace settlement that will reflect such lofty principles as are embodied in your summary statement."

God Giveth the Increase

WILLIAM ASBURY

A new church opened its doors in Saitama prefecture near the village of Raiha this year. In these times of Christian reconstruction a new church is in itself not startling. Under the altar of this one, however, are the ashes of a small boy, a Christian boy who died in 1902. They were placed there by the man who was responsible for the building of the church. The lives of both the young boy and the man who planned the church though generations apart chronologically, are inextricably a part of the new structure. They are also a part of the yet unfinished story of Christian evangelism in Japan.

In 1902 a Miss Bauernfeind, one of the early Evangelical United Brethren missionaries in Japan, showed a postcard she had received from America to one of her Sunday School classes. The card pictured a large American church. She commented on the fine building and said that it was too bad Japan did not have churches such as this one.

A small, sickly boy listened closely as she told about the church and after the class he asked to have another look at the postcard.

Not long afterward the missionary received a note from the parents of the young boy. He was sick and was asking for her. Miss Bauernfeind went to his home to find him gaunt and thin. She noticed a small metal box, a toy bank, by his pallet. He lifted it carefully and held it out to her.

"I've saved this money," he said. "Take it and build a church in Japan like the one they have in America." A few days later he died.

When Miss Bauernfeind opened the bank and counted the coins she found only a few yen, hardly enough to buy a doormat for the new church the boy dreamed of. She took both the boy's bank and the story with her to America, however, and with them she soon received enough money to build a church, ¥ 20,000, in fact. The church was built in Mukojima on the outskirts of Tokyo.

More than a decade after the Mukojima church was dedicated, another boy, this one in his teens, was on a vacation in the town of Shimoda on the tip of the Izu peninsula. His eye was caught by a poster that stated an American would give a talk that evening at the town's meeting hall. The young man was Shogo Okayasu, son of the well-to-do owner of a rubber factory in Tokyo. He attended the meeting and heard Rev. Paul Mayer tell about Christianity. Young Okayasu was struck by the magnitude of the text, John 5, that Mr. Mayer used for his evangelical talk. He

decided then to become a Christian.

When he returned to Tokyo he started attending a student's discussion group conducted by Miss Gertrud Kuecklich, missionary of the Evangelical United Brethren Church. At one of the meetings Miss Kuecklich related the story of the small boy and his savings and how the Mukojima church had come to be built. It touched him as it had the people in America. Shortly thereafter Shogo Okayasu was baptized "John" Okayasu that he might carry with him always the lasting impression of the words of St. John he had heard from Mr. Mayer. He joined the Mukojima church.

Okayasu finished his college studies in business and economics, got married and took a position in his father's rubber manufacturing concern. Not long afterward his father died and he took over as president and general manager of the business. Then the war came, and with it large financial gains to those who owned any of the heavy industries. From the beginning Okayasu began putting his profits into a fund he had set aside, with which he planned to relieve human suffering when he found the right way to do so.

In the war his young daughter, an only child, was killed. During a blackout she fell from the front of the house into one of the large water containers kept ready for fighting fires. Okayasu heard her cry out, but because he couldn't turn on the lights he stumbled in the darkness and didn't reach her before she drowned.

From his grief Okayasu extracted the idea of the institution of mercy for which he had been seeking. It would be an orphanage, he determined. With the thousands of Japanese war orphans, he believed he had something in common. They had lost their parents; he, his only child.

When the war was over Okayasu discussed the idea of his Christian orphanage in his childhood village of Raiha with Japanese church leaders. They told him he should wait until he could talk with the American missionaries who would arrive in Japan soon.

In 1946 Dr. Paul Mayer, now the senior missionary of the Evangelical United Brethren Church, and one of the first two missionaries to arrive in Japan after the war, came to the village of Raiha to discuss with a Japanese layman plans for a Christian orphanage.

Okayasu blinked in disbelief when he was introduced to Dr. Mayer. It had been over 20 years since he had heard Rev. Paul Mayer preach in Shimoda. He remembered him at once in detail—his face, his name and what he had said. Yet he had to tell the story in full to an astonished Dr. Mayer. To Dr. Mayer his talk at Shimoda had been just another preaching engagement, one of thousands of talks that he had been called upon to give during his long career of missionary evangelism. Dr. Mayer recalled only that in those days he had been a teacher in a middle school and in the evenings preached in broken Japanese to the people of Shimoda.

Approval was given for the construction of the orphanage. A very happy Okayasu began spending some of the six million yen he had put into his special fund during the war. At the then current exchange rate of 15 yen to the dollar he was able to do more

than build just the orphanage he had planned. He bought a house in Atami so that his orphanage staff might have a place to rest and relax. In Karuizawa he built a summer resort for both teachers and children.

Dr. Mayer not only approved the orphanage idea, he also implemented it by arranging for Miss Kuecklich, Okayasu's former teacher and a trained social welfare specialist, to work fulltime with him on the project.

Today the Aisenryo orphanage is offering its cloak of mercy to the underprivileged children of Saitama prefecture. It cares for 78 orphans and 138 day nursery infants; it has a baby department and a training school for young girls deprived of public schooling.

The seed that Dr. Mayer planted when he was "preaching in broken Japanese" grew tall and bloomed with Okayasu. It touched the life of his mother who was baptized when he was, and who has worked with him to make reality of his dreams for the Aisenryo. It influenced his young wife, also a Christian, who is now training herself in the government's social welfare college, the only one of its kind in the nation. It has also added verve to an already enthusiastic Miss Kuecklich.

The church at Raiha was to have been Okayasu's Second Mile. It was to be his tribute to the young boy who had wanted a church so badly. And it was to replace the Mukojima church that burned during the war. Okayasu planned for the new church; he worked for it, and continued to take money from the now slim factory profits to pay for it. In 1949, however, before the church was completed, John Okayasu died of tuberculosis. He was 37. He wrote this last sentence in his journal:

"If I had lived to be 70 or 80 I might have finished the church. But I think I got the job started and that I've done all that God intended me to do."

Creating a Christian School

When Mr. Isamu Chiba came to Soshin Jogakko about five years ago to be the principal, he was deeply concerned to find that only about half of the teachers were Christians. He felt that if a school were to have a Christian influence on the students, the leaders must be Christian. Therefore, he set a rigid standard for the school and has held to it. Today all of the full-time teachers of Soshin and almost all of the part-time teachers and staff are Christians.

The rule that has made this change is: Do not employ any teacher who is not a Christian for any position in which he can really influence the girls. Sometimes a non-Christian teacher who is well qualified in his field is hired on a part-time basis. This means that his only contact with the pupils is in classes and those are usually fewer than those of a full-time teacher.

The full-time teachers, who must be Christians, have home room responsibilities and other outside activities with the students so that they may teach the girls through association how Christianity is applied in everyday activities. Because the girls get a truer picture of Christianity through informal contacts, the teachers welcome chances to counsel with the girls as often as time will permit.

Many Soshin teachers have become Christians since they came to the school as part-time workers. Since Mr. Chiba has not wished for them to become Christians just in order to secure a full-time position, no pressure is used to persuade them to accept Christ, but they attend daily chapel services and they have an excellent chance to observe the other teachers as they go about their daily duties and many of them have found Jesus as their Saviour as a result. In the past year even the janitor has become a Christian and was baptized.

I asked Mr. Chiba for his secret in maintaining the Christian staff in the school and he said, "There is no secret. It just takes the will to have Christian teachers and to refuse all others."

—Phyllis Beckley

On the Frontier of International Understanding

American soldiers by the hundred have been marrying Japanese girls. Over 1,300 of these marriages have been legally registered at the American Consulate within the past year, and the men will be taking their wives to the States with them when they go back home. Some of them knew that the Christian Women's Association, made up of Occupation women, had had a modest school for such brides two years ago. They asked at the Consulate whether anything like that could be offered again. The request was passed on to this same organization of Christian women, and the challenge was taken up.

Soon invitations were issued to all Japanese wives and their American husbands in the Tokyo-Yokohama area to come to an evening party at which plans for an informal school of eight weeks' duration were presented and enrollment taken. Nearly four hundred signed up. Some of these were taken care of in smaller groups in Yokohama and Tachikawa.

In Tokyo four subjects were offered: Manners and Customs, Child Care, Cooking and Housekeeping, English. The classes were led by American women with the help of Japanese interpreters when needed. At the opening of each morning session for the whole 372, in the sanctuary of the GHQ Chapel Center, which opened its doors to the school, an outstanding Christian Japanese woman presented some aspect of the Christian faith and way of life in the Japanese language so that all would be sure to understand.

Thirty seven women of the Occupation taught American cooking in their own kitchens to small classes of ten girls each. Some of these teachers demurred, when first asked to help, saying they did not approve of these mixed marriages. But when faced with the thought that they were not being asked whether or not they felt such marriages should take place, but whether or not they would help make these which were an accomplished fact more likely to succeed, they capitulated, and threw themselves into the work.

To celebrate the conclusion of the school a garden party for all the girls and their husbands was held at the Chapel Center, preceded by a luncheon for all who had taught or helped in other ways. One American woman rose after the luncheon and said that before having these girls in her home for cooking classes she had felt it would break her heart if one of her five sons should ever want to marry a Japanese girl. By the end of the eight weeks she understood why American boys fell in love with Japanese girls. With shining eyes she said she would now be happy if she should ever have not

only one Japanese daughter-in-law but even more. Another said in her report that she believed happiness was not found but created and that she had created a lot of happiness for herself through her contacts with the lovely girls in her cooking class.

Nor was the appreciation one-sided. A G-I husband wrote his thanks, saying among other things, "My wife and I always discuss the many things she learns at school. I believe the greatest thing she has learned is that there are people everywhere who are always willing and are always helping those who need it. . . . She feels assured that no matter where she goes she can live as an American because you have taught her that America is a country for all, regardless of race, color or creed. This is her first step into the United States."

It is for the people all over America, in the places to which these girls are going, to determine by their attitudes and actions what the second step will be for these young, eager wives, whether downward into the despair of dashed hopes and rejection, or outward and upward to fulfilled hopes of being accepted as the real persons they are, in all essentials like their American sisters.

—Mrs. William C. Kerr

My Testimony

KIMI SHIRAIISHI

(This testimony is a literal translation of a Japanese document which comes out of an unmistakably vivid experience. It was written by a tubercular patient shortly before her death. Its style is naturally different from western literature, but it is typically Japanese in expression and outlook. For that reason it is reproduced without the revision which would rob it of its original simplicity. The translation is by Mr. Toshio Bando.—The Editor)

I will make a testimony of my conversion to Christianity. From the worldly point of view, it is disgraceful to disclose my shameful past life. I would prefer to keep silent about it. Nevertheless, I dare to reveal it, praying that it might make some people know the love of Jesus Christ. I pray that the love of God may be with the spirit of Nobutaka (my only son who is dead), and with my father who always loved me with his whole heart.

I was born as an only daughter. My father was separated from his mother when he was only an infant. At that time she married, leaving her baby to the care of his father, who died when the child was five years of age. Brought up by his new step-mother, the child grew to be a dissipated man. However, he reared me with a blind love.

I was always thinking that I must be loyal and loving to my father, sympathizing with his unfortunate childhood. Contrary to my will, however, I must confess that I was always a disobedient daughter, causing my father not a little trouble and anxiety. First I married according to my own selfish will. At that time I had been feeling resentment in my heart toward those who opposed my marriage, including my brother-in-law, on the grounds that I was not strong enough. In spite of this, two children were bestowed upon us and our home was peaceful and happy, but at the sacrifice of other members of my family.

As a result of the bombing of Okayama in June, 1944, all of our property, including our house, was burned in a single moment, and we were forced to live in a little upstairs room in the home of one of my relatives. I had to remain in bed because of my illness. In spite of the tender care which I received from my parents and especially from my husband, I never uttered a single word of gratitude. I regarded it all as their duty to me. My father seemed to be utterly worn out in spirit and in health since the

day of defeat in World War II in 1945.

Our family depended upon the slender income of my husband. A considerable sum of money had to be paid to the doctor for me, my father and my poor little baby. Every day passed by in gloom and disappointment. Whenever my father said, "I am regarded as a hanger-on in my own home, am I?" I worked off my indignation toward a confused and immoral society on him. In the morning of April 11th, the following year, the faint crying of my little Nobutaka ceased and he died. Even while I was crying for my poor baby, to my profound regret, I urged my father to go and sell the baby's flowers on the black market.

My father was then sixty-one years old, but he looked like a staggering old man of more than seventy. Nevertheless he was never angry at my harsh words. This made me even more irritable. Even the loss of my baby failed to cause me to reflect on my conduct. On an early morning eighteen days later, while I was brooding and crying over my miserable condition, I noticed the abnormally loud snore of my father. It occurred to me that this might be the manner of his death. I was astonished to realize that I was wishing he might die. I do not know how I managed to carry myself to his side, for I had been in bed for several months and was too weak to move. "Father," I cried. There was no answer. Awakened by my loud cry, mother went to send for the doctor. But my father had already gone up to our Lord.

My illness was getting worse and worse. Mother, also, was getting more feeble in her sorrow over the loss of her husband. I could not remember my poor and tender-loving father without a stab in my conscience, because it seemed that I had driven him to death. During these days I had been worshipping Fudo and Daishi, beseeching them to rid me of my illness. But I could not be freed by them from the torture of my dreadful sin. "Forgive me, father," I cried over and over in my heart. Nevertheless, every night I had various dreams in which I was persecuting and worrying my father. Every morning I awakened with the bitter consciousness of my sin. Even if my father could pardon me, God in heaven, who knows the secrets of our hearts, would never overlook my sin. From this time on the consciousness of my sin was always with me.

I turned, next, to *Tenrikyo*, a sect of the Shinto religion, and tried to cleanse my spirit. I also read *Okyo*, Buddhist scriptures, over and over and became able to recite them fairly well from memory. But my troubled spirit could not find rest. By autumn of that year I was a little better and could sometimes go out into the city. One day on my way home from shopping I happened to pass in front of the Christian church. But I dared not enter.

About ten years ago I had visited the church in company with Mrs. H., a Christian and a teacher of my husband. At first it gave me a deep impression, but I understood happiness as being only self-centered. At last I said to Mrs. H., "I don't like Christianity," and was ungrateful enough to desire never to see again this friend, who together with Mrs. A. and pastor S. had visited my sickbed for so long.

On a Sunday morning in April (I learned later that it was in Passion Week),

I happened to hear a broadcast of the Radio Church. The words of the scripture were about the death of Jesus from Luke 23: 32-43. That night, as I gave mother an outline of the sermon, a light began to peep in my spirit. It became brighter and brighter day by day. At last I was convinced that only Jesus Christ could cleanse me from my sin. Christ said, "Father, forgive them, for they know not what they do." The evil man who was crucified with our Lord confessed his sin and looked up at our Lord, seeking his redemption. Christ answered, "Today you shall be with me in Paradise." Christ would also utter these same words to me. Now I am clinging to our Lord with all my might, ceasing to worry about my sin. I could hear his voice full of love and grace. Though I could not realize then why He was crucified, having done nothing evil, I determined to follow Him, who could utter words of love even in the midst of his inconceivable pain on the Cross. Then, for the first time in my life, I could pray to God, and I thanked him for his boundless love. A Bible was given to me. I read it as a thirsty man drinks water. On May 4th I was baptised with my husband at my sickbed. Now I am in this sanatorium and am abiding in peace, led by the love and grace of our Lord.

A Tribute to Sister Shiraishi

by MASATO KAJIWARA

Sister Shiraishi was a Christian deserving of the name. To those who wish to know what Christianity is, we may point to her and say, "Look, this is Christianity." To those who have believed in Christ, we may say, "Look, here is a Christian whose life is an example. Look, she is the light of our group."

It has already been three years since I was first introduced to Mrs. Shiraishi. At that time she was in a little room, reserved for those seriously ill. I found her with a bad complexion and too hoarse to speak. It was in this small room that she drew her last breath.

I used to visit her once or twice a week, except when absolutely impossible. I must confess that these visits were necessary, not so much to cheer her, but to receive from her a spiritual blessing. She had no need for consolation from us. Her face was continually shining and smiling, coming from an inner joy. I visited her to be cheered. So I used to call on her whenever I was dejected and discouraged. I used to sing hymns to her in gratitude for her blessing. She was so fond of hymns. These have now become a dear and sweet remembrance for me.

A Digest of the Religious Juridical Persons Law

The Religious Juridical Persons Law which passed the Diet on March 30 and was promulgated as of April 3, 1951, marks a new era in the history of legislation relative to religious organizations in Japan. The purpose of the law is to enable religious organizations, such as temples, shrines, churches, sects, denominations and the like, to incorporate in order to hold and maintain property and carry on any business activity related thereto. It is not a religions law. It is not a religious organizations law. Its provisions apply solely to regulations of religious organizations dealing with property matters. In order to make this clear beyond any possible doubt Paragraph 2, Article 1, reaffirms the constitutional guarantee of religious freedom. It reads:

“Freedom of faith guaranteed in the Constitution must be respected in all phases of government. Therefore, no provision in this law shall be construed as restricting any individual or organization from disseminating teachings, observing ceremonies and functions and conducting other religious acts on the basis of said guaranteed freedom.”

This would appear to be sufficient protection, but since officials sometimes make laws serve their own peculiar interests the law becomes very explicit on a number of important points. For example, the duties of the responsible officers of a religious juridical person do “not include any power of control, or other jurisdiction of the officers concerned, over religious functions.” (Art. 18) In other words, those responsible for the administration of property may concurrently hold positions as religious functionaries but they can not ex-officio usurp the power of religious functionaries. Likewise, government officials can not use such responsible officers to influence indirectly the religious affairs of an incorporated religious organization.

Direct interference in religious affairs is forbidden by Article 85 which reads:

“No provisions of this Law shall be construed as giving the Minister of Education, a *To, Do, Fu* or prefectural governor or a court of justice competence to mediate or interfere in any form in regard to religious matters such as faith, discipline, usages, etc., in religious organizations, or to give competence to recommend, induce or interfere with appointment and dismissal or other changes of a religious organ.”

Furthermore, lest there be an inclination to regard administrative decisions as beyond reach of the courts, Article 87 reads,

“No provisions of this Law shall be construed as interfering with the right to

bring an action before a court against disposition made by the Minister of Education or a *To, Do, Fu* or prefectural governor under this Law qualifying it as illegal."

Christian leaders would do well to study this law and educate their constituencies in its significance, to safeguard religious liberty. The law was published in the Official Gazette, No. 1504, April 3, 1951, from which this digest is taken.

Chapter I. General Provisions

(Articles 1—11)

Purpose

"This Law aims at giving legal capacity to religious organizations in order to facilitate their owning establishments for worship and other properties, maintaining and operating them, and also carrying on business affairs and enterprises for the achievement of their purposes.

"Freedom of faith guaranteed in the Constitution must be respected in all phases of government. Therefore, no provision in this Law shall be construed as restricting any individual, group, or organization from disseminating teachings, observing ceremonies and functions, and conducting other religious acts on the basis of said guaranteed freedom." (Art. 1)

Religious Organizations and Precinct-Buildings

Religious organizations eligible for incorporation as religious juridical persons are (1) local religious bodies such as temples, shrines and churches which have as their primary purposes observance of worship or rites, propagation of religious teachings, and nurture of religious faith and (2) sectarian bodies generally called denominations or sects which are composed of such local religious bodies. (Art. 2) Precincts and precinct-buildings are defined in Article 3.

Public Welfare and Other Enterprises

A religious juridical person may conduct public welfare and other enterprises which do not run contrary to its purposes. Income for such enterprises must be used for the religious juridical persons concerned or for organizations or activities sponsored by it. (Art. 6)

Chapter II. Establishment

(Articles 12—17)

Establishment Procedures

Religious organizations desiring to incorporate under this Law must prepare regulations concerning the management of properties, elect three or more responsible officers, observe certain stipulations relative to notices to believers and interested parties, apply to the competent authority for authentication of regulations and register after having received

a letter of authentication of regulations from the competent authority.

A religious juridical person comes into existence by registration. (Art. 15)

Regulations

Regulations shall include the following items: (1) purpose, (2) name, (3) address, (4) sectarian affiliation, if any, (5) officers, (6) legislative bodies, if any, (7) management of public welfare or income producing enterprises, (8) administration and disposition of property, (9) amendments to regulations, (10) dissolution, liquidation and related matters, (11) public notice, (12) limitations, if any, on the jurisdiction of responsible officers, (13) other matters related to the above. (Art. 12)

Public Notice

A public notice must be given to believers and other interested parties giving a gist of the regulations, at least one month before applying for incorporation. Such a notice may be given on a bulletin board, in an official publication, or in the public press depending upon the nature of the organization. The method chosen is to be prescribed in the regulations of each religious juridical person. (Art. 12)

Application for Authentication

A written application for authentication of regulations as a religious juridical person accompanied by documents certifying that (1) the organization concerned is a religious organization, (2) public notice has been given, (3) the person making application is authorized to do so and that a majority of officers have accepted shall be presented to the competent authority. (Art. 13) The competent authority for local incorporated bodies is the local governor and for incorporated denominations composed of incorporated bodies located in two or more prefectures, the Minister of Education. (Art. 5)

Authentication by Competent Authority

Upon presentation of an application the competent authority shall acknowledge its receipt and within three months shall either authenticate the regulations or notify the applicant that authentication is not possible.

Criteria for authentication are: (1) Is the applicant a religious organization within the meaning of the Law? (2) Are the regulations drawn up in accordance with the Law? (3) Have the procedures for incorporation prescribed in the Law been observed? (Art. 14) If the applicant conforms to these criteria the regulations shall be authenticated; that is, the competent authority shall send the applicant a letter of authentication and a copy of the regulations marked "authenticated."

When minor defects are found in an application or the accompanying documents, the applicant shall be informed and an appropriate period allowed in which to make corrections. Designation of this period automatically extends the period during which authentication shall be given or denied. (It should be noted that authentication involves only the regulations; there is no authentication or "recognition" of the organization itself. (Art. 14)

Hearings

In case the competent authority or the Religious Juridical Persons Council (Art. 71-72) is of the opinion that an application does not conform to the requirements of the Law, an opportunity shall be provided for hearing the opinions of the applicant, his counsel and interested parties. Art. 14, 16, 17) This provision for a hearing applies to authentication of amendments, merger and dissolution whenever a negative decision is being considered.

Non-Authentication of Regulations

If after examination of the application and hearing the opinion of the applicant a local governor decides that the application does not conform to the requirements of the Law he shall notify the applicant to this effect by letter stating the reasons why authentication is not possible.

In case the Minister of Education decides that authentication is not possible, the application shall be referred to the Council for review before notifying the applicant of his decision. Reference to the Council automatically extends the period during which decision shall be made from three to six months. (Art. 14)

Re-Examination of Application

An applicant who declines to accept the decision to not authenticate may within two months of receiving a notice of non-authentication, request a re-examination by the competent authority giving reasons for his request.

After acknowledging receipt of the request the competent authority shall examine the request for re-examination. Decision shall be made within three months. In case the application is received after the lapse of the two months period noted above or there are other procedural defects which were not corrected during the designated period, the request shall be dismissed. In case the statements in the request for re-examination clarify matters satisfactorily the regulations shall be authenticated. If, however, the competent authority has doubts about the matter or views authentication unfavorably he shall, after a hearing has been provided for the applicant, refer the request to the Council and then notify the applicant of his decision. When the competent authority is the Minister of Education, a decision by the Council against authentication of regulations is final and the only recourse open to an applicant is the courts.

Local governors shall refer such requests to the Council through the Minister of Education. Designation of a period for correction of defects or reference to the Council automatically extends the time during which a decision shall be rendered. (Art. 16)

Administrative Appeal

When the competent authority is a local governor, an applicant who has received a notice of non-authentication may, within one month of receiving such a notice, address an administrative appeal to the Minister of Education through the local governor. Such an appeal shall contain arguments showing that all the reasons for non-authentication are invalid.

The Minister of Education can dismiss an appeal if the designated period has lapsed or correction of defects has not been made as suggested. If the appeal is accepted the decision of the Minister whether favorable or unfavorable shall be submitted to the Council for review. A recommendation by the Council approving authentication is mandatory on a local governor. (Art. 17)

Chapter III. Administration

(Articles 18—25)

Responsible Officers

A religious juridical person shall have three or more responsible officers. One of the responsible officers shall be the official representative who shall preside over the affairs of the incorporated body and represent it. (All necessary provisions regarding the manner of selection, term of office, duties and powers, procedures, etc. shall be in the regulations as determined by each organization. (Art. 12)) Unless otherwise stated in the regulations, responsible officers shall have equal vote and decisions shall be by a majority. After stating that the responsible officers shall manage the affairs of a religious juridical person in accordance with regulations, safeguard the property and not misuse it, the Law provides that mutually approved commitments between a denomination and a local body are binding and that religious covenants discipline, usage and tradition shall be duly considered in so far as they do not infringe upon laws, ordinances, regulations or commitments. To make clear that responsible officers are only concerned with temporal matters, the Law states that their duties do not include any power of control or other jurisdiction over religious functions. (Art. 18, 19)

Disqualification of Officers

Minors, incompetents and persons under prison sentence may not become officers. (Art. 22)

Public Notice of Disposition of Property

Public notice, as provided in regulations, shall be given by a religious juridical person when it intends to perform any of the following acts: (1) to dispose of or mortgage immovable property or treasures; (2) to contract a debt which cannot be repaid within the current fiscal year or to give surety; (3) to make extensive changes in buildings or precincts; (4) to use the buildings and precincts for an unauthorized purpose for more than a temporary period. (Art. 23) However, within such conditions as may be prescribed in the regulations, this requirement may be suspended when the acts referred to in (3) and (4) are urgent or insignificant or, in the case of (4) are of a temporary nature.

Inventory, etc.

An inventory shall be made within three months of the close of each fiscal year.

The following documents shall be kept in the office:

- (1) A copy of the regulations and the letter of authentication,
- (2) A list of officers,
- (3) The inventory, and financial statements,
- (4) The record of proceedings of officers,
- (5) Documents pertaining to enterprises. (Art. 25)

Chapter IV. Amendments

(Articles 26—31)

Amendments

The provisions of the regulations of a religious juridical person governing the amendment of regulations shall be followed and authentication of the amendments by the competent authority shall be received before the amendments become effective.

In the case of amendments which are intended to abolish the jurisdiction of a denomination over a local religious juridical person, regulations which require the approval of a denomination before amendments become effective do not need to be followed when a proposed amendment concerns abolition of this jurisdiction.

However, in the case of an amendment to abolish such jurisdiction a notice shall be given to believers and other interested parties two months before applying for authentication and at the same time the denomination concerned shall be notified of such intention.

Abolition of the jurisdiction of a denomination does not cancel prior commitments.

In case an amendment purposes to establish a jurisdictional relationship with a denomination, the approval of the denominational organ concerned shall be received prior to making an application for authentication. (Art. 26)

Objections by Denominations

A denomination which has reasons for believing that abolition of denominational jurisdiction violates provisions of the Law may notify the competent authority concerned and the Ministry of Education. (Art. 26)

Application for Authentication of Amendments

An application for authentication of amendments shall be accompanied by documents showing the matter to be amended and documents certifying that procedures required by regulations have been followed, notices have been given, and denominational approval, if required, has been received. (Art. 27)

Authentication of Amendments

Procedures relative to authentication, re-examination and administrative appeal concerning amendments follow the same pattern as in the case of establishment. Amendments made in connection with a merger are an exception. (Art. 28, 29)

Chapter V. Merger

(Articles 32--42)

Merger

Besides acting in accordance with their regulations, merging religious juridical persons shall give public notice including the gist of a merger agreement. Within two weeks of such a notice an inventory shall be made, a financial statement prepared for any enterprises conducted, and creditors shall be notified. In case creditors raise objections, arrangements for settling the debts shall be made before the merger is consummated. (Art. 34)

Amendments to regulations required when one religious juridical person absorbs one or more religious juridical persons shall be made in accordance with the regulations of the religious juridical person which continues to exist. (Art. 35)

When a new religious juridical person is to be established by merger, persons chosen by each religious juridical person intending to merge shall jointly draw up regulations and give public notice of intention, including a gist of the draft regulations, at least two months before making application for authentication. (Art. 35)

Procedures relative to the establishment or abolition of denominational jurisdiction which arise in connection with a merger are the same as in the case of an amendment to regulations involving the same matter. (Art. 35) The various public notices required in connection with a merger may be given in one public notice, in which case the public notice shall be given jointly by the religious juridical persons intending to merge and the persons chosen to set up the new religious juridical person. (Art. 37)

Application for Authentication of Merger

An application for authentication in connection with merger shall be accompanied by documents showing the regulations to be altered, or the new regulations, and documents certifying that (1) the required procedures have been observed, (2) public notices have been given, (3) required approval has been received, and if applicable, that (4) an organization which comes into existence in connection with a merger is a religious organization. An application for authentication shall be signed jointly by the religious juridical persons intending to merge. The competent authority shall be the competent authority of the religious juridical person which continues to exist after merger or, in case a new religious juridical person is established, the competent authority for the new religious juridical person. (Art. 38)

Authentication of Merger

Procedures relative to authentication, re-examination and administrative appeal follow the same pattern as in the case of establishment. The criteria for authentication in case of merger are; (1) conformity with procedures required by the regulations, this Law and other pertinent laws and ordinances, and (2) eligibility for incorporation as a religious organization. (Art. 39, 40)

Chapter VI. Dissolution

(Articles 43—51)

Reasons for Dissolution

Reasons for the dissolution of a religious juridical person are as follows: (1) a decision by responsible officers to dissolve, (2) the occurrence of causes stated in the regulations, (3) merger, (4) bankruptcy, (5) withdrawal of authentication, (6) order by court, (7) in case of denominations, the non-existence of constituent local bodies. (Art. 43)

Procedures for Dissolution

Procedures for dissolution, besides those required by the regulations, are a public notice two months before final decision, reconsideration in case of opposition, and finally application for authentication. Provisions for authentication, re-examination and appeal in case of non-authentication are the same as for establishment. (Art. 44-47)

Chapter VII. Registration

(Articles 52—72)

Coming Into Legal Existence

"A religious juridical person comes into existence by effecting registration of establishment at the place where its main office is located." (Art. 15)

Registration: Items, Time, Person

Registration by the official representative or his substitute shall be effected at the place where the main office is located within two weeks from the date of receiving a letter of authentication. Required items are: (1) purpose of incorporated body, including kinds of enterprises operated under Article 6; (2) name; (3) address; (4) comprehending sectarian body, if any; (5) foundational property, if any; (6) names and addresses of responsible officers; (7) particulars, if any, relative to public notice required under Article 23, Item (1) or to treasures; (8) reasons for dissolution, if any; (9) method of public notice. Within two weeks after registration, registration is also required at the location of any branch offices. Subsequent to establishment, registration is required in case (1) a branch office is established; (2) there is a change of any registered items; (3) substitutes for responsible officers are appointed; or (4) merger, dissolution or liquidation occur.

Accompanying Documents

Documents which must accompany registration are: (1) a copy of the regulations certified by the competent authority; (2) evidence of the legal qualifications of the responsible officers, their substitutes, etc.; (3) explanation, if necessary, of changes; and (4) a copy of letter of authentication.

Buildings and Sites Used for Worship

Buildings and their sites owned and used for worship shall be specially registered. Changes in ownership or use of such buildings and sites shall be registered without delay.

Chapter VIII. Religious Juridical Persons Council

(Articles 71—77)

In order to safeguard religious freedom a Religious Juridical Persons Council is set up in the Ministry of Education to investigate and deliberate on authentication and other matters brought under its jurisdiction and to make proposals to the Minister of Education concerning related matters. (Art. 71)

This Council shall be composed of from ten to fifteen persons appointed by the Minister of Education from among religionists and men of learning and experience in the field of religion. The term of office is two years. (Art. 72—73)

The Council shall not mediate or interfere in any form with religious matters such as faith, discipline, usages, etc., of religious organizations. (Art. 71)

Chapter IX. Additional Regulations

(Articles 78—87)

Disciplinary Punishment to Prevent Secession

When a religious juridical person is in the process of amending its regulations for the purpose of abolishing denominational jurisdiction, disciplinary action on the part of the denomination because of attempting to effect such amendments shall be null and void for a period not exceeding two years. (Art. 78)

Suspension of Enterprises

Enterprises, other than public welfare enterprises, may be suspended by the competent authority for not more than one year, if there are facts indicating that the provisions relative to such enterprises are being violated. In this case provisions for hearings, re-examination and administrative appeal are applicable. (Art. 79)

Withdrawal of Authentication

The competent authority may withdraw authentication of regulations of a newly established religious juridical person if within a period of one year after authentication there are facts which indicate that a religious juridical person does not possess the qualifications for incorporation. In this case provisions for a hearing, re-examination, and administrative appeal are applicable. (Art. 80)

Dissolution by Court Order

A court may order dissolution of a religious juridical person (1) when it has violated

laws and ordinances and thereby considerably harmed public welfare; (2) when it has deviated from its purpose or for more than one year has failed to fulfil the purpose for which it was created; (3) when it has lost its sanctuary and for a period of two years failed to provide another without good reasons; (4) when it has lacked an official representative and his substitute for more than a year; (5) when after a period of one year there are facts which clearly indicate that a religious juridical person lacks the qualification for incorporation. A protest which has the effect of suspending the judgement pending a rehearing may be filed against the judgement. (Art. 81)

Conduct of Hearings

The competent authorities shall provide for hearing the opinions of the representatives of a religious juridical person and others who may accompany him. However, the competent authority may at his discretion limit the number to not more than three persons. (Art. 82)

Prohibition of Attachment of Sanctuaries

Buildings and their sites used for worship can not be attached for monetary credits under private laws which arose after registration, except in the case of the right of priority, mortgage or right of pledge related to immovable property, or in case of bankruptcy. (Art. 83)

Respect for Religious Characteristics and Customs

Government officials in making laws and ordinances and in conducting necessary authorized investigations, inspection, etc., shall pay special heed to respect the religious characteristics and usages of such institutions and not to interfere with freedom of faith. (Art. 84)

Interpretative Regulations

"No provision of this Law shall be construed as giving the Minister of Education, the prefectural governor and the court of justice competence to mediate or interfere in any form in regard to religious matters such as faith, discipline, usages, etc., in religious organizations, or to give competence to recommend, induce or interfere with the appointment and dismissal or other changes regarding a religious functionary." (Art. 85)

"No provision of this Law shall be construed as preventing the provisions of other laws and ordinances being applied in case a religious organization has committed acts contrary to public welfare." (Art. 86)

"No provision of this Law shall be construed as interfering with the right to bring an action before a court against a disposition made by the Minister of Education or a prefectural governor according to this Law as illegal." (Art. 87)

Chapter X. Penal Clauses

(Articles 88—89)

A maximum fine of ¥ 10,000 is imposed for falsification of documents and reports, failure to observe provisions of the Law, and obstruction of the Law.

Supplementary Regulations

1. This Law is effective as of the date of promulgation and the Religious Corporations Ordinance (Imperial Ordinance No. 719, 1945) and Religious Corporations Ordinance Enforcement Regulations (Justice and Education Ministries Ordinance No. 1, 1945) are abrogated. (Par. 1, 2)

2. A religious organization currently incorporated under the Religious Corporations Ordinance may continue to exist under its provisions for a period of from 18 months to three (3) years. (Par. 3, 15, 16) Within 18 months of the date of promulgation such incorporated bodies as may desire to re-incorporate under this Law shall provide regulations in accordance with this Law and the provisions of their regulations governing amendments to regulations and shall apply to the competent authority for authentication of such regulations. (Par. 5, 11, 15) The competent authority is allowed an additional 18 months in which to decide on authentication. (Par. 16)

3. Except for the requirement in the latter part of Article 6 of the Religious Corporations Ordinance to the effect that denominational approval must be received when regulations are amended, which requirement is cancelled in cases in which an amendment is related to the abolition of denominational jurisdiction, the Ordinance and the Religious Corporations Enforcement Regulations remain in effect for current religious juridical persons until (1) they have received authentication of new regulations and re-registered, or (2) a final notice of non-authentication has been received. (Par. 4, 17) They also remain in effect for such incorporated bodies as may dissolve during the 18 month period subsequent to promulgation of this Law. (Par. 17)

4. Current religious juridical persons desiring to merge (Par. 6, 7) or abolish denominational jurisdiction (Par. 13) can do so only in connection with re-incorporation under this Law. In abolishing denominational jurisdiction regulations, based on Article 6 of the Religious Corporations Ordinance, requiring denominational approval for such action need not be observed but the denominations must be notified simultaneously with the giving of a public notice of intent to abolish said jurisdiction. (Par. 14)

5. If the superintendent of a religious juridical person, which has no legislative organ such as a supporters' or believers' assembly with power to amend regulations, deems it necessary in order to reflect the will of the believers he may appoint additional representatives equal to the number currently in office. The superintendent and the enlarged body of representatives shall then prepare regulations and decide other necessary matters in connection with incorporation under this Law. (Par. 12)

6. Except for cases in which religious juridical persons which have been dissolved voluntarily or by order prior to the expiration of the 18 month period, religious juridical persons under the Religious Corporations Ordinance shall be dissolved (1) if they do not apply for authentication of regulations within the prescribed 18 month period; (2) if they fail to receive authentication after making application; (Par. 17) or (3) if they have been re-incorporated under this Law. (Par. 18) Dissolution shall be effective (1)

on the day the 18 month period expires; (2) on the day it becomes certain that authentication can not be obtained if the latter date is subsequent to the former; (Par. 17) or (3) on the day re-incorporation becomes effective. (Par. 18) A religious juridical person re-incorporated under this Law assumes all rights and obligations of the religious juridical person it replaces, including those pertaining to public welfare and other enterprises. In this case dissolution procedures are not required. (Par. 18)

7. If the registration office under this Law is not the same as the registration office under the Religious Corporations Ordinance a copy of the register shall accompany an application for authentication of regulations. (Par. 8) In the case of a merger of religious juridical persons incorporated under the Religious Corporations Ordinance, a document certifying that the required procedures (Article 34, Paragraphs 3, 4) have been followed must also accompany an application for registration. (Par. 9) Matters pertaining to buildings and their sites registered under the Religious Corporations Ordinance are considered as having been registered under Article 68 of this Law. (Par. 20, 21)

8. Irrespective of the provisions of Article 5 of this Law, the competent authority for denominations which re-incorporate shall be the Minister of Education. (Par. 22)

9. The following laws are amended:

a. The Board of Education Law—"Matters pertaining to religious juridical persons" are removed from the functions of Boards of Education. (Par. 23)

b. The Education Ministry Establishment Law—"Authentication concerning religious juridical persons and other affairs" is made a function of the Religious Affairs Section and provision for the Religious Juridical Persons Council is added. (Par. 24)

c. The Civil Code Enforcement Law—Article 28 which excludes shrines and temples from the application of Article 34 of the Civil Code, is deleted. (Par. 25)

d. The Registration Tax Law—Precinct-buildings and precincts as defined in Article 3 of this Law are made the subject of tax exemption. (Par. 26)

e. The Local Tax Law—Precinct-buildings and precincts, as defined in Article 3 of this Law, which are used exclusively for the primary purposes of a religious juridical person are made the subject of tax exemption. (Par. 27)

f. The Customs Tariff Law—"Incorporated shrines, temples, or churches" is changed to read "religious juridical persons." (Par. 28)

10. The Penalty for failure to follow required procedures (Article 34, Par. 2-4) in connection with re-incorporation shall be an administrative penalty not exceeding ¥ 10,000 for the superintendent or his substitute. (Par. 10)

News Items

Compiled by DEAN LEEPER

Tokyo Union Church

Many who remember the beautiful interior of the Tokyo Union Church will be happy to know that construction is now well along to restore the building which was badly burned toward the end of the war. Rev. Laton Holmgren, chairman of the church board, announced that the first campaign goal was reached, allowing the letting of contracts for basic reconstruction, but another goal of \$10,000 has been set. This amount will make possible the completion of repairs and suitable furnishings and equipment. Services will begin September 9th in the Aoyama Gakuin chapel. The new sanctuary is expected to be ready for use by October.

Christian Work Camps

Five International Christian Work Camps with approximately 120 young people from Japan, Philippines, Thailand, Canada, U. S. A., Okinawa, and Korea will be held in Japan this summer.

In Morioka and Kanazawa the campers will live and work among the people of repatriation centers. They will make playgrounds, repair roads, and do other useful services around these areas. At Inadanoborito, near Tokyo, the project will be to prepare the foundation for a thirty-bed hospital for tubercular university students. The hospital is being built by the Japan Student Relief Committee. In Sanage, near Nagoya, the work will be the repair of some old farmhouses to make a Christian rural day-nursery for farmers' children. In Kumamoto, the work campers will prepare the foundation for a chapel to be built in the large leper colony there. They will also work at the Lutheran Orphanage.

There will be two youth caravan teams travelling to rural churches to bring new ideas, fellowship, and encouragement to the members. One group will work in Wakayama Ken and another will use a boat on the Inland Sea.

Besides the international work camps and the caravans, there will be many local work camps, especially in the Kansai area where local committees are carrying on year-round activities. It is expected that about 165 students will attend various high school work camps which run for a two weeks period.

Christian Schools Mark Important Days

Aoyama Gakuin, Tokyo, dedicated a new chapel on June 19. It is called Sprowles Chapel in honor of Miss Alberta B. Sprowles.

Baiko Girls School, Shimonoseki, held dedication services for a new classroom building and chapel on July 7.

Seiwa Training School (formerly Lambuth School), Nishinomiya, celebrated its 70th anniversary May 27—29.

Rowa School (deaf-oral school), Tokyo, announced that Mr. Ko Oshima has been elected president to succeed the late Dr. T. Yamamoto.

Stanley Jones Evangelistic Campaign

Dr. Stanley Jones, who was in Japan for evangelistic work for three months beginning in February, held meetings at 39 places throughout the country. The committee in charge announced the following statistics: 145 meetings in all with an attendance of 96,220, decision cards were signed by 20,500 and contributions totalling over 450,000 yen were collected.

International Older Boys YMCA Camp

The first post-war Asiatic Area International Older Boys Camp sponsored by the World's YMCA and the Japanese National YMCA Committee will be held July 23 to Aug. 5 at the YMCA camp at Lake Nojiri. Japan was host in 1929 and again in 1937. Invitations have been sent to all the countries of Asia. Boys from the U. S. A., England, and Australia living in Japan have also been invited. Mr. Alan Andrews of the World's YMCA will come from Geneva to be the camp director. Mr. Arata Ikeda, National Boys' Work Secretary, is in charge of the plans for Japan. The camp motto is, "Forward Together in Christ."

Recent Mission Established

The Evangelical Lutheran Church, Japan Mission, is a post war mission. Its first missionary, the Rev. Olaf Hansen, arrived in Tokyo on November 5, 1949. Since then, thirteen other missionaries, including four wives, have come. All missionaries have spent their time in the study of the language in Tokyo. Another group of eighteen, including seven wives, is expected to arrive this summer.

While at first the mission was supported only by the Evangelical Lutheran Church in the United States, it has now become the joint project of the Evangelical Lutheran Church and the Lutheran Free Church in the United States.

In consultation with leaders and missionaries of the Japan Evangelical Lutheran Church, the Mission has selected as its field the areas between Tokyo and Nagoya. In the cities of Shizuoka, Shimada, Hamamatsu, and Nagoya land has already been purchased and building construction for missionary residences begun. It is expected that full scale work will be started this fall. A congregation has been founded in Bunkyo Ward in Tokyo.

Christian Literature Activity

A Christian Publishers Association was organized on February 27, with about twenty members. Leaders in the movement were the Shinkyo Shuppansha (Protestant Publishers), the Kyo Bun Kwan (Christian Literature Society), the Publishing Department of the Church of Christ, the Japan Bible Society, the Nichiyo Sekaisha and the Christian Newspaper.

Rural Village, a new magazine for young people, began publication in May. It is published by the Kyo Bun Kwan, aided by the Literature Commission of the National Christian Council. The New Age, a popular monthly magazine entering its third year, also aided by the Literature Commission, will be published by the New Age department of the Kyo Bun Kwan from its August issue.

The most conspicuous Christian publication in the first half of 1951 has been the revised Standard Bible Dictionary, published by the Shinkyo Shuppansha. The edition of nearly 3,000 copies was sold out in five months, in spite of the high price of ¥ 2,800, required for a volume of 1500 pages.

One Hundred Favorite Hymns, an inexpensive pocket song book edited by the Literature Commission, appeared November 1, 1950, and 30,000 were sold in the first five months.

The Union Hymnal reports sales of 76,000 copies of various styles, in the last six months.

A catalog of Japanese Christian books, now in stock, from all publishers, has been prepared by the Literature Commission.

Tenth Anniversary of the United Church

On June 24th, evangelical meetings were held in churches throughout Japan marking the tenth anniversary of the Church of Christ. Although this came at a time of much discussion within the organization about union and disunion, Rev. Michio Kozaki, moderator of the United Church, spoke on this occasion to emphasize the necessity in Japan, where Christianity is a religion of such a small minority, of all Christians being united in order to bring people of all classes and ages to Christ. He stated that there had been a movement for union in Japan during twenty years before the merger came and that when finally the organization was formed it came as a result of the inner desire to see the Christians united in one body in Japan, rather than because of government pressure.

The following statistics were released by Rev. Tomoi of the Church of Christ office:

At present there are 1491 churches. During 1951 thirty nine churches have left the union. As of December 1950, there were 1,999 pastors, with 40 leaving the organization this year. On March 30, 1951, there were 139,119 church members. Membership withdrawing with the 39 churches totalled 6,500. 236 church buildings have been built since the war; 39 of these received no subsidies. There are now 173,004 Sunday School children on the rolls with an average attendance of 121,500.

Christian Center on the Ginza

Dr. S. H. Wainwright worked many years to help bring about the construction of the present Kyobunkwan Building in 1933. However, the final dream he had of a Christian Center for Protestants is just now being realized. The upper floors of this building on the Ginza have been repaired and redecorated since the war. Through the efforts of Mr. Takuro Fujikawa, President of Kyobunkwan since 1949, and many others, most of the national Christian organizations are now centrally located and are making good use of the many offices and conference rooms.

The list of organizations and groups now located at the Christian Center includes:

The Christian Literature Society, The Christian Library, The Christian Peace Association of Japan, committee and conference rooms—9th floor.

The Interboard Committee for Christian Work in Japan, The National Christian Council, AVACO (Visual Aids), The Architectural Counselling Office, The Council of Cooperation, International Christian University—8th floor.

The Church of Christ occupies the 6th and 7th floors, with the NCC Literature Commission also on the 6th; and the Tokyo Parish Office and the National Christian Education Association on the 7th.

The Japan Bible Society—5th floor. The Korean Bible Society—4th floor. The Kyobunkwan—2nd and 3rd floors.

Korean Christians in Japan

Rev. O Yun Tai, general secretary of the Korean Churches in Japan, and Mr. Im Young Bim, secretary of the Korean Bible Society in Tokyo are planning to publish the *Korean Weekly* to bring the Christian Gospel and some news of Korea to the 700 000 Koreans now living in Japan. There are seventeen Protestant Korean churches in Japan with a membership of 1,000. They are located in Hakata, Shimonoseki, Hiroshima, Kobe, Osaka (5), Hyogo, Kyoto, Ogaki, Nagoya, Toyohashi, Yokohama, and Tokyo (2). There are only five ministers and five evangelists working among them.

Mr. Im reported, "Many of the better class of Koreans evacuated from Japan at the end of the war. We are very sorry to see in the daily papers of Japan many stories of Korean criminals. We have been told that two-thirds of the Koreans in Japan are

Communists, so we feel a great challenge to do Christian work among them.”

International Christian University

Dr. Yuasa, President, and Mr. Hackett, Vice-President, of the International Christian University returned to Japan from America on June 23 after several months of work on the campaign in the States. Miss Miriam Corless of the University of Pennsylvania and Mr. George Lewis of the University of Illinois were selected as the winners of the ICU Youth Contest in the states. They were awarded free trips to Japan, arriving here in July as “Ambassadors of Good Will” to take part in many of the summer camps and conferences, and to bring a giant scroll bearing the names of 60,000 young people who have contributed to the ICU fund.

Dr. Yuasa announces that a partial program will begin in April, 1952, including field service and research, and student communication courses. The building program is under way, with plans for the completion of the University Hall by next spring. It will include classroom and administrative offices, professors’ seminar rooms, laboratories and library with a total of 104 rooms.

Several American professors are expected to arrive in the fall and winter months, including Dr. Morris E. Troyer, who is responsible for curriculum and instruction; Mr. and Mrs. Otis Cary, he to become registrar and Mrs. (Dr. Alice) Cary to be director of the university health service; Dr. Karl Krieder and family, economist; and Dr. James C. Thompson, chemistry. Dr. Iwao Ayusawa, well known Quaker leader, will join the faculty in the field of international relations and labor sociology.

Tokyo Lutheran Center

On Sunday, September 9, the Tokyo Lutheran Center at Fujimicho, Tokyo will be dedicated. The building was formerly the Tokyo Theological Seminary operated by the Kyodan. For a time it was also used by the YMCA.

The reinforced concrete building will be used for student work, including a dormitory for students attending various Tokyo colleges; a Bible Institute; apartments for missionaries studying language; and for the headquarters of the Japan Mission of the Lutheran Church—Missouri Synod, which had 35 missionaries in June and expects to have 51 by September. It is active in Tokyo, Saitama, Kanagawa, Niigata, and Hokkaido.

The building was purchased last summer for \$76,000 and has been renovated at a cost of \$20,000.

Japan Bible Society

The Japan Bible Society is the successor to the work formerly carried on by the

American Bible Society in Tokyo and the British and Foreign Bible Society in Kobe. The two Bible Societies consolidated their assets in 1938. The Kobe Office was closed and a national office was inaugurated in Tokyo. Earlier the American Bible Society transferred its handsome eight story building to the Japan Bible Society. This is now the centre for Bible work in Japan. The Society is as yet far from independent. It still looks to the sponsoring societies in America and Britain to underwrite its ambitious programme of providing cheap missionary editions of the Scriptures for evangelistic work.

Since July 1945 the Japan Bible Society has received from the American Bible Society 141,050 whole Japanese Bibles, 1,665,552 New Testaments and 672,543 Portions, a total of 2,479,195 Scripture volumes.

In the year 1948 the Japan Bible Society undertook a plan called the Ten Million Distribution Campaign for the distribution in Japan of 10,000,000 Scriptures in the next three years, as follows:

1949	2,000,000 copies
1950	3,000,000 "
1951	5,000,000 "

Actually there were distributed 1,918,478 scriptures in 1949, and 3,066,530 in 1950. By June of 1951, 1,724,384 copies were already distributed. One-fifth of this circulation depends upon colporteurs whose activities reach to every part of the country. At present, the Japan Bible Society has 180 colporteurs with 200 co-workers. Half of them are pastors, and they are doing their colportage work besides serving as ministers.

Book Reviews

Compiled by W. H. H. NORMAN

WE OF NAGASAKI. By Takashi Nagai, translated by Ichiro Shirato and Herbert B. L. Silverman. New York; Duell, Sloan and Pearce, 1951. 189 pages. \$ 2.75.

This is the story of survivors in an atomic wasteland. Dr. Nagai has collected the accounts of eight survivors of the atomic bombing of Nagasaki, each telling of his experience of the explosion, its aftermath, and the sequel in his own life. All eight were relatives or neighbors of Dr. Nagai in Urakami, a Nagasaki suburb and blast center of the bomb. The writers are three children and five adults ranging in age from a girl of eight to a woman in her late fifties. The unsophisticated character of the narratives is preserved by Dr. Nagai and the interlocking accounts give a vivid and complete picture of the bombing.

Nagai was born in 1908 in Matsue, the son of a physician. He graduated from the Nagasaki Medical College, stayed on as a teacher and became professor of radiology in 1946. In the laboratories he contracted chronic leukemia which became worse as a result of war conditions and wounds during the bombing. In 1948 he became bedridden and wrote seven books published in Japanese. He gradually weakened and died in the spring of 1951. In 1934 he became a Catholic and the eight contributors to the book are also Catholic Christians.

Nagai presents various forms of survival guilt as the most formidable consequence of the bomb to the bombed. "What would the world be like in an atomic war of extended duration?" The mentality of human beings would become not just a wartime mentality. They would flee the cities, hole up in mountain caves like beasts, go mad of fears, says Nagai. "And the fact that they survived when friends and loved ones died; that, when faced by the grim choice, they left these to perish that their own skins might be saved, that they loved not their neighbor—will press ever down upon their souls."

Satoru Fukabori, one of the three children who wrote accounts of their experiences, says that Mr. Tanaka heard Satoru's brother, Masaru, calling for help by the side of the road. But he could not stop to give aid; he had to get home to his family. "You understand, don't you, sonny?" asks Mr. Tanaka. Afterwards Masaru's body could not even be found. "Whenever I run into Mr. Tanaka I always think of Masaru," writes Satoru.

The book "was written expressly for translation into English." Here and there this seems unfortunately to be true as the author occasionally writes what he thinks would be pleasing to an American readers' audience. This, however, does not in any way obscure his greater message.

People are talking about using the atom bomb again or weapons even worse. The bomb was not really so bad, they say. The effects of radio activity were not as long-lasting and deadly as had been feared; a sizable number of people survived even at the blast center. It was not total destruction. These people say that there must be ways of not being defeated by it.

Dr. Nagai concludes, "The bomb that struck Nagasaki on August 9, 1945, was Atom Bomb Number 3. The fissures which then appeared throughout the blast center have not yet disappeared, four years after. I am not talking about cracks in the ground. I am talking about the invisible chasms which appeared in the personal relationships of the survivors. These rents in the ties of friendship and love have not closed up with the passage of time. On the contrary, they seem to be getting wider and deeper. They are cracks and fissures in the mutual esteem of fellow citizens.....Of all the damage the atom bomb did to Nagasaki they are by far the cruelest.....It is the spiritual wreckage which the visitor to Nagasaki's wastes does not see, that is indeed beyond repair."

Constance C. Thurber

DEMOCRACY VS. FEUDALISM IN POST-WAR JAPAN. By William Costello.

Tokyo: Itagaki Shoten, 237 pp., 1948.

The date of publication of this book might lead one to expect it to be somewhat out of date, but if we read the author's statement of his purpose in writing it, we understand why it is still remarkably relevant. He says, ".....this book is not the story of the Allied Occupation of Japan. Nor is it a definitive study of Japan's post-war political, economic or cultural development. It is frankly an attempt to focus criticism, after three years of social turbulence, on what seems to me to be the kernel of the post-war revolutionary hubbub—the search for a new standard of moral values." Since this book was written there have been three further years of social turbulence; the alternative before Japan is still democracy vs. feudalism; the tensions have not yet been resolved, nor has a new standard of moral values been found.

The book is very readable, and the style is greatly enhanced by the inclusion of numerous Japanese proverbs and anecdotes.

Generally speaking, we feel that the author has been charitable in his appraisal of the motives governing Occupation policy. However, he makes it clear that in practice this policy has repeatedly cut the ground from under the feet of Japanese liberals who had staked everything on the serious intentions of the Occupation to help in the development of democracy, and has at the same time given comfort to the die-hard right-wing

politicians. The anti-strike action of February 1948 is but one case in point.

Chapters entitled *Re-emergence of Extremism*, *Re-assertion of Reaction*, and *The Re-discovery of Crime*, constitute a kind of sequel to Hugh Byas' book, *Government by Assassination*. As in the latter work the author presents detailed case histories of gangsters from the underworld right on up through orthodox politics, revealing the corruption of Japanese social life as it is organized in the anachronistic *oyabun-kobun* (political boss system) relationship, which in turn finds its sanctions in corrupt and adulterated Confucianism. He sees these relationships typified in the family system, but this reviewer feels that he waxes a little sentimental about the emperor, and does not see the emperor system as an extension of the family system and the epitome of the *oyabun-kobun* relationship. He says, "The throne remains a key objective around which the battle rages between democracy and feudalism." He takes the view that the emperor has lined himself up on the side of democracy, and in fact had done so prior to the war.

On the side of democracy, the author also cites the new constitution, the new political strength of labor and farmer groups (although he says that the former was discouraged by the Occupation from developing too political a bias and the latter was represented politically by groups running strong to land lords), and by the investigations into the scandal of war-goods which disappeared into the hands of the *zaibatsu* who recouped their fortunes. He quotes a Japanese progressive who said, "No political party in Japan today, with the exception of the communist, has a clear-cut political platform. All have abandoned themselves to a policy of opportunism." The author adds that the Japanese government failed so badly that the occupation was responsible for insisting on most of the reforms which were initiated. The common people have been just as great a disappointment as their government. Tending to be introverts, they have produced no leadership and there has never been a spontaneous uprising of indignant citizenry.

Having presented such a clear picture of the pervading gangsterism in Japanese society, and the almost total lack of even a moral protest on the part of the masses of the people, one finds the last chapter, entitled *The Democratic Shiso*, a little surprising. The author recounts a personal experience when he was injured during a great earthquake in Fukui prefecture. He was treated with extreme kindness by the Japanese people in the locality, who had themselves suffered in the earthquake. He says, "I left with a feeling I had encountered the most unselfish hospitality of my life." Those who have lived in Japan do not doubt the accuracy of this statement, but it is more difficult to deduce from it, in the light of past history, that "in hands like theirs, given time to learn their new place in society, Japanese democracy would be secure." The point he wishes to make is of course, that Japan's regeneration will take place only when the common people learn their individual places and responsibilities in society.

Marjorie Powles

NINGEN KAHIO. W. H. H. Norman, translated by T. Amaha. Kanazawa, Fukuinkan: 1951. 125 pages. ¥ 120.

This book is published in Japanese; the following review was written after reading the English manuscript from which the translation was made, and therefore makes no comment on the Japanese version.

The Liberation of Man was "written for anyone with an open or inquiring mind on ultimate questions," and "primarily for a Japanese public." The seven chapters are entitled: "The Potentialities of Man," "The Limitations of Man," "Doctrines of Man," "Partial Panaceas," "The Liberation of Man," and "The Prospect."

The potentialities of man are disclosed in his creativity and transcendence, the latter appearing under nine aspects: in selfhood, in convertibility, as an idea-bearer, in time, in nationality, as prisoner, in heroism, in prayer, and in society and solitude. His limitations are anxiety, pride and frustration, society, and the demonic.

Russian communism, capitalism, and socialism are the three 'partial panaceas,' (but no mention is made of nationalism) which emphasize "provision for basic physical needs." It seems to the reviewer that this chapter would be greatly improved by some documentation to show exactly what claims these three 'isms' make.

The title chapter points the way of Christian love and humility—and courage. Is the highest type of Christian courage that which is based on an assurance resting "at a subconscious level?" If in middle age a man suffers from disillusionment, would he not do better to rethink the bases of his youthful idealism?

Chapter six aims to show "that democracy is intimately connected with and dependent on Christianity," in a society which incorporates the ideals of equality, freedom, brotherhood, and responsibility.

"What are the prospects for the liberation of man in the next two or three generations?" is the question posed by the last chapter. No bright future lies ahead: the United States is characterized as "the most determined foe of radical social change abroad"; the U. S. S. R. is criticized for its "control of censorship and news which prevents the Russian people from learning conditions abroad." The non-communist nations "want peace on their own conditions—peace with privilege." "Does anyone imagine," asks the author, "that if in the non-communist nations the vast sums, the nervous energy and mental effort which at present are devoted to preparation for war were dedicated to sincere efforts for peace, it would make no difference?" "At all costs we must avoid another war."

The reviewer would raise a few more questions: Has not the theory that ontogeny recapitulates phylogeny been discarded by biologists as an inaccurate description of the individual's development? Is it true that there exists "no system of thought, no philosophy, no religion that dispenses with [the] categories of good and evil"—not even in certain forms of Hinduism and Buddhism? Granting that there are but three dynamics in the world today—nationalism, communism, and Christianity—could not a better illustration of the Christian dynamic be found than that of the British Labour

Party? It seems a surprising climax for a book dealing with "ultimate questions."

David C. Stubbs

SLIDING DOORS. By Michi Kawai. Tokyo: Keisen Jo Gakuen, 1950.
201 pages, ¥ 700.

The dominant theme throughout the book, *Sliding Doors*, is the author's Christian faith which is the basis for her decisions and actions, thinking and feeling. The book begins where *My Lantern* left off, after the Madras Missionary Conference of 1938, and has its ending in 1949, including the dreary war years in Japan. It seems better to review *Sliding Doors* by direct quotations for the most part, to glimpse Miss Kawai's character and concerns.

First let us read a self description used in making a plea to the militaristic anti-Christian Japanese Education Ministry authorities for approval of the horticultural school charter to include the words "according to the faith of Christianity": "I possess nothing, no money, no property, no prestige, no scholarship. I am not a woman of intellectual excellence nor a personality of penetrating insight, but a plain humble woman who wants to serve this country by giving my sole heirloom—the best I have—to the rising generation, which will be, I trust, far superior to ours. That treasure is the Christian faith." After long argument because they wanted her to leave out the words "Christian faith," permission was finally granted to set up the school with the phrase, "founded on Christian principles," because she was so persistent.

The setting for most of *Sliding Doors* is the war. We can understand the strains of realism and practicality in Miss Kawai as we read how she decided to establish the horticultural school even in wartime, partly to help her keep her sanity by calculating how much more money she needed to build the school, instead of worrying whether the B-29 coming over would hit her bomb shelter or not. We see her sense of humor when she jokes about riding in crowded post-war trains entered via the window and stranger's helping hands. We can understand her influence as we read of the PTA raising money for the new auditorium after the war, and how in doing it, she depended on committees which included fathers as well as mothers and so got some couples who had never before agreed on much in their married life working happily on a common goal together.

The senior girls of Keisen school go each year for a retreat at Gotemba to think over their progress in the Christian faith and their new responsibilities as full sharers in society. On a stroll near Mount Fuji, a melancholy student, Akiko San, and Miss Kawai talk together. Miss Kawai suggested, "Let's see if we can find some good adjectives for the mountain. Do help me! Majestic, queenly, beautiful, pure, ethereal, matchless.Have you any good adjective?" "Lonely, cold, aloof, nun-like," was her slow and meditative response....."We sat down on a sunny, grassy plot and began our conversation very seriously. Little by little, she unraveled her tangled ideas, saying that there was nothing in this world that she could rely uponNihilism beckoned her

with a ghastly smile.....We bowed our heads and remained silent for a long time. Only God could speak to us and we were to listen." Later Akiko became a radiant Christian.

Let *Sliding Doors* again speak for itself as Miss Kawai concludes with; "To the world at large, Keisen, without money, without an adequate campus, without any prestige of any kind, with nothing presentable, is like a slender reed, trembling and bending before even a light breeze. But do people not know that Moses' shepherd staff was changed into God's staff and cleft the rock in the desert to bring forth water to quench the thirst of the multitude? Can we not believe that a weak, trembling reed put into His hand may become His rod to help chase away ungodliness and lead the rising, thirsty generation to the Living Water?"

Joann Reynolds

From the Japanese Press

(The *Kirisuto Shimbun* and the *Fukuin to Jidai* are a Christian weekly and monthly, respectively; the *Jinja Shimpo* is a Shinto newspaper; and the *Chugai Nippo* is a Buddhist newspaper.)

Number of Christian Candidates for the Last Elections

	<i>Candidates</i>	<i>Elected</i>
For prefectural governors:	6	2
For prefectural assemblies:	15	1
For city, ward, town and village chiefs:	6	4
For city, ward, town and village assemblies:	27	7

(Editorial) *Kirisuto Shimbun*, 12 May, 1951

Christians and the Election

Some people say that in religions other than Christianity believers of each religion band together and recommend their own candidates so that they may be elected without fail, while Christians, being rather indifferent to politics, do not make the efforts to elect Christian candidates.

There may be many reasons why Christians cannot co-operate for political purposes so well as Tenri-kyo believers or other religious adherents. First, as the Christian life aims at seeking things spiritual and eternal, they are liable to neglect worldly politics and become indifferent to them. The Bible verse which reads, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's," is sometimes interpreted so as to encourage political indifference in Christians.

The second reason is that we are not so blind as to elect a certain candidate only because he is Christian. If we think, according to our conscience, a certain non-Christian candidate is better than a Christian one, we will recommend the former. This is why Christians cannot act in political matters so blindly as other religious believers.

Thirdly, Protestantism seems to be united in form but has no authoritative control over its believers as Catholicism. Therefore it is impossible for all Protestants to be united in political activities.

Needless to say, we Christians are seeking the kingdom of God, but at the same time we should fight to realize Christ's spirit in this life. Therefore we should reflect

it also in politics by sending more Christians to political circles.

Christian candidates are not always better than the other ones. Non-Christian candidates may be better qualified as statesmen. However, in politics, importance is always set on mass power rather than individual. Therefore political parties come into existence in a democracy. So we come to the conclusion that when we are urged to decide whether we should support a party or an individual, it will be more democratic for us to lay stress on a party. If we apply this way of thinking to the election, we shall have to organize a Christian party and support it.

If we argue from the viewpoint that Protestantism has a weak system, we should exert our efforts in realizing our ideal of co-operation in political activities. In this election, we advise Christians to vote for Christian candidates.

(Editorial) Kirisuto Shimbun, 14 April, 1951

Condition of Needy Wounded Soldiers

Approximately 400,000 soldiers were wounded, 610,000 were taken ill and 560,000 women became widows during the late war. According to Welfare Ministry authorities, about half of these former soldiers are now being paid annual government pensions of from ¥ 2,000 to ¥ 3,200 (less than \$ 9.00). (The sum has since been increased somewhat but is still only a pittance. Ed.)

Employment assistance is given. The Daily Life Protection Law is being enforced but only ¥ 1,500 a month is paid to 15,000, while the authorities say about 200,000 ex-soldiers are suffering from wounds or ill-health. Those who have not yet recovered from wounds and illness can receive medical treatment for three years after demobilization. About 7,800 persons are under medical treatment.

A staff member of the Jinja Shimpō visited the Second National Hospital in Meguro, Tokyo, to inquire about the condition of wounded soldiers. In this hospital about 60 men are receiving medical treatment through the Disabled Soldier Allowance Law. Charges for hospital accommodation cost them ¥ 200 a day--¥ 6,000 a month. Medical treatment is extra. Some receive the ¥ 1,500 monthly grant under the Daily Life Protection Law. Their medical expenses are paid from the national treasury. The balance is paid from personal or family funds. Hence, in spite of ill-health, they sell goods on the streets, fold papers for printers, make artificial flowers, or canvas from house to house. After recovery full time employment or even securing a home are serious problems.

The Metropolitan Wounded Soldier Rehabilitation Institute was also visited. Here 25 former wounded soldiers are living from hand to mouth as craftsmen. Besides supporting themselves they train new-comers in their crafts. About half of them have dependents.

The Central Federation of Wounded Soldiers Organizations in Azuma-machi, Meguro, Tokyo, is a society of wounded soldiers to assist themselves in overcoming hinderances to rehabilitation and to protect and improve their standard of living. It consists of 14

wounded soldiers organizations in various hospitals in the country. According to the federation, ex-soldiers having lost both eyes, both hands or both legs receive pensions of ¥ 3,200 a year each. Many are homeless. Some do find jobs but they may receive less than the minimum wages because they are unfit for regular work. About fifteen of these wounded soldiers have tried to kill themselves (ten succeeded) and 2 men have become insane. (Jinja Shimpo, February 26, 1951)

Religionists Love of Country

"I wish to disseminate the true spirit of Shinto. It is plain that no country will be prosperous unless its people love their country. But as to the particulars, they may not be the same. People differ from one another according to their respective viewpoints. As for me, a Shintoist, I think that the exaltation and diffusion of true Shinto spirit is itself an activity for enhancing the love of the country. The words 'national character' are not often used in recent years but I think every country has a 'national character' peculiar to its own history. The love of country ought to be the spirit that protects this national character. So the man who does not hold this spirit cannot be said to have true love for his country."—Kenichi Takashina, Executive Director, Shrine Association (Shinto).

"Find a foundation for the mind of man. The characteristic of Japanese historically has been patriotism. Such a characteristic was given full play because the imperial family was at the center. After the war because of the evil propaganda of the Communist Party the status of the imperial family has been changed, and the people have lost their foundation. That is a big cause for the confusion of thoughts and degeneration of ethical life. It is a misunderstanding of democracy. It is the responsibility of us religionists to show the people the foundation for their minds. It will not avail only to give students scholarships and other interests unless that foundation is given to them. The basic problem of a moral course and patriotism is the development of a religious spirit to reverence heaven and love men. To this end all religionists must be united regardless of their teachings."—Michio Kozaki, Moderator, Church of Christ in Japan.

"Diffuse religious ideas and make people know the national mission. In the first place we should disseminate noble religious conceptions among all people and make them aware of the national mission of Japanese in the world. I believe this is the best way to cultivate a peaceful and moral love for the country."—Tatsuo Satomi, Executive Director, Buddhist Federation. (Jinja Shimpo, February 19, 1951)

Ethics Courses in Public Schools

The Ministry of Education is to revise the School Education Law in order to make it conform more closely with the actual condition of our country. It is said that they

are going to make ethics a regular subject in the curriculum. This is good news. However, if ethics is to be treated as a mere academic subject it will not provide the fundamental principles for moral education. It is hoped also that ethics will not be made a so-called philosophy of Japanism which dominated the people as the guiding principle before the war. What the Japanese people need is democratization; not Japanized democracy.

(Editorial) Chugai Nippo, May 19, 1951

Children and Religious Environment

On Children's Day (May 5th) the Children's Charter was promulgated in which it is prescribed that children should be given the best environment. Though the charter does not touch upon religion, there is a provision which states that "all children shall be guided so as to love nature and respect science and arts and moral sentiment shall be cultivated." When children are the object of religious propaganda they should be treated as individuals in their own right and not merely as a sort of appendage of believers.

(Editorial) Chugai Nippo, May 17, 1951

Reconstruction of the Grand Shrine of Ise

The fourth annual convention of Ise Shrine Reconstruction Committee was held on May 11th at the Inner Shrine with an attendance of 260 members including Chief Priestess Kitashirakawa. Reports from all sections of the country indicate that the fund raising program will be completed on schedule. Construction of a Worshippers Hall in the garden of the Outer Shrine with an annex which will accommodate 1,000 visitors will be undertaken in the near future. (It is customary to rebuild Ise Shrine every twenty years. The present buildings were erected in 1929.)

(Chugai Nippo, May 17, 1951)

Gen. MacArthur Leaves Japan

MacArthur's name will never be forgotten in our history. His Occupation principles required a fundamental reformation of the country not only in its political, economic and social system but also in the people's thought and view of national structure. Shrine circles as a result have undergone a change such as has never been seen before. His Occupation principles are well represented in the formation of the new Japanese Constitution.

(Jinja Shimpō, April 23, 1951)

Meaning of the Dismissal of Gen. MacArthur

The change of the Supreme Commander for the Allied Powers was a world wide political crisis. The political view of Washington was divided into two, due to the resistance of the Chinese Communists in Korea and British claim for the priority of

Europe. The firm stand taken by Gen. MacArthur, advocating the formation of the second front with the Chinese Nationalists and the bombing of Manchuria, stronghold of the Communists, was overcome by the prudent stand which insisted on settling the Korean War in a peaceful way and so Gen. MacArthur was discharged.

This event, which has shocked the world as well as Japan, gives us various lessons. First the civilian government always takes precedence over the military in the U. S. In prewar Japan the government had no control over the impulsive movements of the military. As for which is better, the firm or the prudent attitude, history will show.

Second, the U. S. is seeking peace by sacrificing a fine commander. The problem is whether this peace will be realized because the Chinese Communists and the Soviets behind it have now leadership to solve the Korean war peacefully. But it is doubtful whether they will cooperate with the U. S. for a peaceful settlement.

Third, if all efforts for peace end in failure, what will follow them? We are apprehensive of the coming situation.

We hope that the Chinese Communists and the Soviets will co-operate with the U. S. and Britain for peace, and pray that another big political change [such as the removal of General MacArthur, Ed.] may break out somewhere in the world, which can stop the outbreak of World War III. (Editorial) Kirisuto Shimbun, 21 April, 1951)

Farewell to General MacArthur from a Buddhist

by Enryu Watanabe

With the conclusion of our peace treaty expected in the near future, General MacArthur has left Japan and returned to his country. It is to our great regret that the general who did so much for Japan could not wait for the peace treaty to add the finishing touches to his brilliant career in Japan. Leaving the question of whether he was right or wrong to the historians of future generations, I, from the standpoint of a Buddhist, in bidding him farewell wish to say a few words about his virtues.

When General MacArthur first came to Japan, we all thanked him for his wholehearted Occupation policy. There was one thing, however, on which we Buddhists could not agree with him. This was his religious policy. From the beginning of the Occupation to the second anniversary of our surrender he issued messages to the Japanese people each New Year's Day and on several other occasions in which he used to dedicate a paragraph to religion, saying something like this:

"The Japanese people lack moral sense. In order to build a cultural state they must uphold national morals; and in order to cultivate this moral sense, religion is the best means. Consequently, they should willingly listen to Christian precepts and believe in them in order to strengthen their character."

Whenever we read the General's messages, this point always left us with a disagreeable impression, for, although we respected him as the Supreme Commander for the Allied Powers, he was not after all a religious propagandist. His remarks seemed to us to be

unreasonable pressure on our freedom of religion, especially when we considered the fact that most of the Japanese are Buddhists. After seeing his message issued on 2 September we wrote to the General and called his attention to this point. The next SCAP message was not issued until New Year's Day of 1948. On that occasion we read the message with deep interest and were overjoyed. The General talked of religion in this message just as before, but he did not mention Christianity at all. I do not remember the exact expressions he used but his opinion was roughly as follows: "The Japanese people must seek religion widely and elevate their moral spirit for the prosperity of their country."

He not only replaced "Christianity" with "religion," but also inserted the adverb "widely." This seemed to signify that both Christianity and Buddhism are included in "religion." We immediately wrote to the General and praised his open-minded attitude. In subsequent messages he never mentioned Christianity again.

This story has not been published to date. The reason I do so here is that I wish to express my thanks as a Buddhist to General MacArthur upon his departure from Japan. I sincerely hope he will take good care of himself and enact a brilliant finale to his career when he enters the political scene back home.

(Chugai Nippo, April 21, 1951)

Our Sorrow at General MacArthur's Departure

Takamori Saigo, hero of the Meiji Restoration, once wrote a poem in which he pointed out that "silence is golden." As one of those in whom this principle is embodied, we can mention General MacArthur. As everyone knows, he is a "man of principle."

The indescribable affection for the General and regret at his parting which the Japanese people felt at the news of his discharge are not merely the outgrowth of fears for their own safety in the present turbulent world: they derive from their deep attachment to the noble personality of the General who is a really great man.

(Chugai Nippo, April 21, 1951)

Committee to Protect Human Rights

The Committee to Protect Human Rights Relevant to Religion was established by the Religions League at the Board of Directors Meeting on 14 April in order that freedom of faith guaranteed by the constitution may be secured. The committee is to be organized by 15 members including eight religious representatives and seven learned and experienced persons. If freedom of faith is obstructed in connection with religion, or it is oppressed by the government, people should report the matter to the committee, which will endeavor to cope with the situation.

(Chugai Nippo, April 19, 1951)

Young Shintoists' "Suggestions about Peace" to American and Soviet Delegates

The following suggestion presented by young Shrine Shintoists was adopted at a meeting of the International Religious Fellowship Society on February 24 in Tokyo and will be submitted to American and Soviet Delegates here in Tokyo. About 15 young Buddhists, Christians and Shrine Shintoists were present.

"Communists in their peace movement repeatedly say that atomic bombs should be prohibited and we are of the opinion that atomic bombs should not be used in attacking others. But a peace movement involving merely the prohibition of atomic bombs will benefit only the Soviet Union. We wish to establish freedom of religion and thought in the east and in the west alike. If peaceful religionists and thinkers could publish their peaceful doctrines on the streets of Moscow and in any part of Russia in the same way as is possible for Russian people in New York and in all parts of the United States, misunderstanding between the people of the east and west will gradually die out and this will serve the preservation of peace between them."

(Jinja Shimpo, March 5, 1951)

Renunciation of War

President Nambara of Tokyo University on the commencement day gave advice to the whole nation as well as to graduates. He emphasized that "renunciation of war" is the "ideal of the nation" and it is the foundation of spiritual life of the nation. He warns us of the danger of confusing the right of self defence and the security problem with rearmament or of separating them from the peace treaty. As a nation which has renounced war we should endeavor to harmonize the world but we should not take any action that will intensify the rivalry between the United States and USSR. It is right that President Nambara concludes his speech with "Let us fight for security of peace with courage and ideals!"

(Editorial) Chugai Nippo, April 3, 1951

The Madness of War and Religion

Various religious organizations and religionists are praying for peace from the bottom of their hearts. Their movement for peace is peculiar to religion and different from that advocated by the United Nations or USSR. This tendency of the religious circles is remarkable and should be promoted. Abstract words are useless to cope with the madness of war. Religion has an easy way to make people understand the meaning of peace. Religionists should advocate a pious mind and gratitude to God for blessings and should preach that war means "crazy consumption" and "crazy wastefulness."

(Editorial) Chugai Nippo, March 15, 1951

Buddhist Peace Conference Inaugurated

The Buddhist Peace Conference was inaugurated at Zenkoji Betsuin in Tokyo on February 24th having an attendance of more than forty persons to promote a Buddhist peace movement. The ceremony was started with a memorial service for war victims and prayer for peace. Then the following Japanese Buddhists' Statement for Peace was approved.

- (1) We desire to materialize world eternal peace based on the great mercy of Buddha.
- (2) We desire to exterminate war and violence, based on the principle of non-taking-life-of-living-creatures.

They will solicit signatures and propagate the idea by street preaching.

(Chugai Nippo, March 8, 1951)

Dozing During Sutra Chanting

At a recent memorial service in a district where the people are devout Shin Buddhism believers, the farmers fell into a doze while the incomprehensible sutras were being chanted, but they woke up to listen to "Ofumi-sama" (compilation of letters by Saint Renno) which are written in Japanese. The present decline of Buddhism may be ascribed in no small measure to Sutras which are "all Greek" to the people.

(Editorial) Chugai Nippo, May 12, 1951

Christian Schools

Private schools are generally in extreme difficulties. Some say that they do not know whether they can continue or not. Christian schools, most of which are known as mission schools, are doomed to the same destiny as other private schools.

Mission schools, which have been rehabilitated from the debris by the aid of foreign churches and have been envied by other schools, are now at the crossroads and are re-orienting themselves for their future.

To maintain themselves they might try one or more of the following: (1) be dispersed to various cities; (2) carry on other enterprises; (3) get more and continuous subsidies from foreign missions. However, all of the above seem to be difficult. The decline of Christian schools will not come gradually, but precipitously. The worries of those concerned are more than imagined.

Why should the Christian schools be in Japan? My answer is that the Christian school is a *mission* school—a school for evangelization. That does not mean to make education secondary to religion. The entire educational establishment should be, while preserving its own footing, a preparatory organ for service to the Gospel. In our critical

moment when everything must be concentrated on the church militant, it is doubtful whether the Christian school should be allowed to be just another school. If the teachers made up their minds to work for evangelization (through the Christian schools) the students would be willing to follow them to realize the true ideals of the Christian schools, even if it may be a difficult process for them to go through.

(Fukuin to Jidai, April, 1951)

Defeat of the Social Party and its Causes

Moderator Michio Kosaki of the united church told a Christian Press writer that the recent policy of the Social Party which Christians had supported was similar to that of the Communists and that this seemed to be the cause of the victory of the Liberal Party.

As Mr. Kosaki said, the Social Party is the only one among the political parties in which we can have a deep interest and sympathy. And as there are many Christians in the party, we hope it may reflect the Christian spirit in its policies.

"The general peace treaty," advocated by the Social Party, may have sounded to people an empty slogan. But "absolute disarmament" and "neutrality" asserted by the party have truth in them and are based upon human righteousness and idealism.

We may say that the party was beaten not because of those three principles for the peace treaty, but because it lacked eagerness and efforts to appeal to the nation in showing more concrete policies. The next biggest cause was that the social candidates were generally poorer financially than Liberals.

We Christians should not cringe to the world like other religious leaders, but stand on the Bible and Christian faith. Therefore we should support Socialists who still keep some Christian ideals.

(Kirisuto Shimbun, 12 May, 1951)

Warning Against National Hypocrisy

Japanese people have observed the terms of surrender for more than five years. We might say Japan has shown dignity as a big nation in this point, though this may be self-praise.

But it shows a dangerous tendency in that people have become accustomed not to express frankly what they think and they have even fallen into national hypocrisy. For example, Japanese rearmament is a problem to be decided after the Peace Treaty; therefore it should be discussed freely by anyone. But only a few dare to express their opinion. Even Premier Yoshida said in the Yomiuri January 11th: "It is my conviction that Japanese rearmament is a problem which should not be discussed by the Japanese themselves." What is the basis of his argument that such an important problem should not be considered by the Japanese themselves? We can only say he is a symbol of national hypocrisy.

On this point, the attitude of president Hitoshi Ashida was frank though the contents

of his speech were far from normal. According to him, if a general election takes place, there will be many people, especially women, who will be against Japanese rearmament. Hence an election will result in opposition to Japan's rearmament. Therefore, rearmament should be enforced, without holding a general election. It is surprising that he disregarded democracy so shamelessly in his speech. More strange is the attitude of big newspapers which held their tongues and did not criticize him. It is no exaggeration to say that both the Premier's speech and the papers' attitude show the hypocrisy of Japanese people who have become used to not saying what they think.

Even in an individual case, a wicked man who pretends to be good is worse than a so-called bad man. If this character is being formed in the Japanese nation, it is a serious matter. We should remember that Jesus condemned hypocrites severely.

(Editorial) Kirisuto Shimbun, 20 January, 1951

Personals

Compiled by MRS. HOWARD D. HANNAFORD

Special Events

Dr. & Mrs. William Axling (ABF) celebrated their Golden Wedding on May 21st. A religious service followed by a meeting of fellowship and congratulation was held at the Misaki Kaikan on Sunday, May 20th; and recognition of the auspicious occasion was taken at the meeting of the Fellowship of Christian Missionaries held in Tokyo on May 21st. On June 8th the National Christian Council held a reception in honor of the bride and groom.

It has been a great joy to the many friends of Dr. & Mrs. Gilbert Bowles (AFP) to have them in Japan again for a visit of three months. This return visit to the land they have loved and served so long, was given to "Gilbert and Minnie Bowles" by some 500 Japanese in Hawaii as an expression of their gratitude for the unfailing friendship, encouragement, and help given them by Dr. & Mrs. Bowles during the past ten years. The Bowles arrived in April, and are returning to their charming Maualani home in Honolulu on July 25th.

Mrs. Lucinda Messerschmidt and Mrs. A. J. Gaeher came to Japan on June 6th in order to be present at the dedication of the Susan Bauernfeind Memorial Church (Hakusan Kyokai) which was held on June 10th. Mrs. Messerschmidt is the sister of Miss Bauernfeind and Mrs. Gaeher was in Japan as a missionary from 1908 to 1913 and was associated with Miss Bauernfeind in her work. The two ladies expect to remain in Japan for two months.

The Fellowship Study of Communism has just completed its sessions in New York. This has been a seminar for a careful study of communism and its effect upon the policies and practices of the foreign mission enterprise. A small selected group of missionaries from various fields has been studying in the seminar since last January. Dr. and Mrs. S. H. Franklin, Jr. (IBC), and Miss Alice Gwinn (IBC) have been the participants from Japan. They expect to return to the field next autumn ready to share the results of their study with their fellow missionaries and Japanese colleagues.

Malcolm Carrick (IBC), Paul Reynolds (IBC), and four Japanese young people went to a village near Chiengrai in northern Thailand in April to participate in an international work camp. Upon their return in June they reported that the camp had made a real contribution to the Christian village by building a church and a rice storehouse; and had

been a rewarding experience for the campers. Paul Reynolds did not return to Japan, but went on to America by way of Europe.

The Rt. Rev. W. E. Conkling, Bishop of the Episcopal Diocese of Chicago, spent a month in Japan last fall. Bishop Conkling came at the invitation of the Nippon Seikokwai, and his visit was of great benefit and inspiration to the church here.

The Rt. Rev. Harry Sherbourne Kennedy, Bishop of the Missionary District of Honolulu, arrived on June 28 for a month's visit to the Seikokwai. He will also visit Okinawa, which is part of his district.

Arrivals

Mrs. Paul Gerhard (IBC), long a resident of Sendai, where her husband was head of the English Department of Tohoku Gakuin, has been spending some months with her son and daughter-in-law, Dr. & Mrs. Robert Gerhard of Tohoku Gakuin.

Mrs. C. K. Dozier (SBC), whose late husband was the founder of Seinan Gakuin in Fukuoka, arrived from Hawaii in April to be with her son Edwin Dozier in Tokyo.

Dr. Baker J. Cauthen, Secretary for the Orient of the Southern Baptist Foreign Board, is moving from Hong Kong to Tokyo with his family.

Miss Esther Barnhart (ULCA) reached Japan on April 7, and is living at 303 3-chome Hyakunin-machi, Shinjuku-ku, while attending the language school.

Miss Elizabeth Huddle (ULCA) arrived in Japan on April 7, and has been assigned to teach English at Kyushu Jogakuin, Kumamoto.

The Rev. and Mrs. Alexander Meyer (ULCA) and their two children arrived in Japan on April 7, and are living at 456 1-chome Shimo-Ochiai, Shinjuku-ku, while attending language school.

Mr. & Mrs. Sterling Beath (ABF) returned from furlough in February. Mr. Beath is serving as Treasurer of the American Baptist Mission.

Miss Jennie Lind (IBC) of the Methodist Mission in China, arrived in February and is teaching at Aoyama Gakuin.

Mr. & Mrs. Winthrop Long, their three children, and Mrs. Long's mother arrived July 9. Mr. Long is under appointment from the International YMCA to the National Council of YMCA's of Japan to be associated with the National Staff in the Boy's Work Department. They will live at Fujimicho in Tokyo.

Mr. & Mrs. J. L. Driskill (IBC) and son arrived in February and proceeded to Kyoto, where they are studying at the Language School.

Mr. & Mrs. John Fairfield (IBC) and daughter arrived from China in February. Mr. Fairfield is Field Treasurer of the Interboard Committee.

Mr. & Mrs. Robert McWilliams (IBC) and two children arrived in March, and are living in Hikari, Yamaguchi Prefecture.

Miss Alice Cheney (IBC) of Aoyama Gakuin, and Miss Virginia Mackenzie (IBC) of Baiko Jo Gakuin, returned from furloughs in March.

Dr. & Mrs. G. E. Bott (IBC) have returned from furlough and are settled in their new home at 16 Nakano Cho, Ichigaya, Shinjuku Ku, Tokyo To.

Mr. & Mrs. Eugene Wenger (IBC) and two children arrived in March and proceeded to Kyoto, where they are connected with Doshisha University.

Miss Gertrude Hamilton (IBC) returned from furlough in May and is teaching at Toyo Eiwa Jo Gakuin, Tokyo.

Miss Lois Cooper (IBC) returned from furlough early in June and is now in Hiroshima.

Reverend Henry G. Bovenkerk, Executive Secretary of the Interboard Committee in New York City, arrived on June 27th for a six months' stay. While here he will take Dr. Darley Downs' place as Secretary of the Interboard Missionary Field Committee, Dr. Downs, at the same time, assuming the office of Secretary of the Interboard Committee in New York.

The Rev. and Mrs. Wm. D. Eddy, for Momoyama School for Boys, Osaka.

The Rev. Robt. H. Coleman, stationed at Tokyama.

The Rev. and Mrs. Wm. Barclay Parsons, Jr., Kyoto.

The Rev. and Mrs. Shunji Forrest Nishi. Dr. Nishi is dean of the Central Theological Seminary, Tokyo.

The Rev. C. Morley, Jr., professor in the Central Theological Seminary, Tokyo.

Miss Elizabeth F. Faick, late of St. John's University, Shanghai, now on the faculty of St. Paul's University, Ikebukuro, Tokyo.

Miss Mary Lyman St. John, for a six-week course in Physical Education for the faculty of St. Margaret's School for Girls, Tokyo.

Expected Arrivals

Dr. & Mrs. Frank Brown (PS) will return, after completing a year's special study while resident surgeon at the Missouri Pacific Hospital in St. Louis, to begin work toward the establishment of a Presbyterian Hospital.

Miss Margaret Sells (PS) has been studying advanced Chinese at the University of California during the past year, and returns to resume her work in connection with the Chinese Work Center in Kobe.

Miss Emma Eve Gardner (PS) is returning to her work in Takamatsu.

Mr. & Mrs. E. H. Hamilton (PS) former missionaries in China, are coming to work in the Chinese Work Center.

Miss Catherine Fultz (PS) is coming as a short term teacher to Kinjo College, Nagoya.

Reverend & Mrs. Coleman D. Clarke (SBC) and family will return from furlough to locate in Kyoto.

Reverend & Mrs. Luman J. Shafer (IBC) are returning to Japan and will be living at Meiji Gakuin, where Dr. Shafer will serve as Advisor to the President.

Mr. & Mrs. William F. Sheets (IBC) are coming out for three years to do a

definite project in audio-visual evangelistic itineration, with Fukuoka as their center.

Mr. & Mrs. Lloyd B. Graham (IBC) will be carrying on the work of the Yokosuka Social Center during the absence of Mr. & Mrs. Everett Thompson.

Miss Margaret Trueman (IBC) returns to the land of her childhood as a nurse, to participate in the health program of the East Tokyo Social Service Project.

The following new IBC missionaries will be among those arriving to devote their first year to language study, some in Tokyo, others in Kyoto: Mr. & Mrs. Rupert Dunton, Mr. & Mrs. John H. Skillmann, Reverend & Mrs. Edward B. Daub and son, Reverend & Mrs. Rendell Davis and son, Reverend & Mrs. Richard B. Norton and daughter, Reverend & Mrs. Leonard Keighley, Mr. Howard F. Huff, Mr. Burton V. Fordman, Miss Harriet Johnson, Miss Dorothy Havlick.

At least four new J-3's (IBC) will be coming. They are: Miss Janet Huntley and Miss Cynthia McEvoy going to Baika Gakuin, Osaka; Miss Gretchen Elston going to Kwassui, Nagasaki; and Miss Charlie Hamton going to Seibi Gakuin, Yokohama.

Departures

The Rev. and Mrs. Donald M. Wilson (ULCA) and their three children left on furlough on May 12, sailing from Kobe on the 'President Wilson.' Their address in the States is 424 Chandler Street, Philadelphia, Pa.

Mr. & Mrs. Jack Vinson (PS), who have been studying at the Kobe School of Japanese Language, returned to the United States with their two sons, on an emergency furlough. Mrs. Vinson was stricken with poliomyelitis in May. She was placed in an iron lung in which she returned to the States.

Dr. Rachel Henderlite (PS), who has been guest professor at Kinjo College, Nagoya, for the past year, has returned to the United States. In addition to her work at the College, Dr. Henderlite worked with the committee preparing Sunday School curriculum material, and conducted Christian Education Training Conferences.

Leaving on furlough are: Mr. & Mrs. W. C. McLaughlin. (PS) who have been active in the establishment of the Chinese Work Center, which was dedicated on May 26th to minister to the large Chinese population in Kobe and vicinity; Mr. & Mrs. L. W. Moore (PS) of the Shikoku Christian College in Zentsuji, Kagawa Ken, and their son Bobby; Miss Margaret Archibald (PS) of Kinjo College.

Dr. & Mrs. John Foote (ABF) left for America by Pan American Clipper on April 22nd. Dr. Foote, long a missionary in Japan and one of the earliest to return after the war, suffered a stroke last March and is still in the Herrick Memorial Hospital in Berkeley, California.

Miss Marguerite Calder (ABF) and Miss Gertrude Waterman (ABF) of Mead Christian Center, Osaka, and Miss Beulah McCoy (ABF) of Soshin Jo Gakuin, have returned to the United States on furlough.

Mr. Elliot Shimer of Kanto Gakuin has returned to the States.

Miss Gertrude McCulloch (ABF) of Shokei Jo Gakuin and Miss Milley Chapman of Hinomoto Jo Gakuin will both leave this summer.

Mr. & Mrs. S. H. Franklin, Jr. (IBC) and Mr. & Mrs. Dean W. Peterson (IBC) left early in the year for six month furloughs in the United States. Mr. & Mrs. Franklin attended the Fellowship Study of Communism held in New York. Mr. Peterson underwent a major operation from which he has made a splendid recovery.

Mr. Arthur Rinden, who came from China and gave such great assistance to AVACO while here, left in May to join his family in America.

IBC missionaries who left on furlough before the summer are: Miss Mabel Whitehead of Seiwa Tanki Daigaku, Dr. & Mrs. Howard Outerbridge of Kwansei Gakuin, Mr. & Mrs. Frank Cary of Kobe College, Miss Barbara Bailey of Aoyama Gakuin, whose sister came out to fly home with her, as soon as Miss Bailey recovered from a critical illness, and Dr. & Mrs. Darley Downs of the Interboard Missionary Field Committee.

The famous 48'ers—that great group of J-3's (IBC) who have just completed their three years of service, are moving on to new fields of study and activity. Mr. W. B. Swim has enrolled in Tokyo University for graduate study in Oriental History under the G. I. Bill of Rights.

Mr. Valdo Viglielmo, under the same Bill, has returned to work for his doctorate in the Department of Far Eastern Studies at Harvard.

Mr. Jack Moss is flying to England to attend the Methodist Ecumenical Conference at Oxford, after which he will study at the University of Edimburgh. Mr. David Reid succeeds Mr. Moss as head of the Tokyo Student Christian Fellowship.

Mr. Payton Lee Palmore III will be studying at Yale Divinity School next year.

Miss Margaret Jones is returning to the States by way of the ports and Europe.

Leaving on furlough late in June or during July are the following IBC missionaries: Reverend & Mrs. A. R. Stone, Donald and Robert, Miss Isobel Leith and Miss Luella Rorke, Miss Jeanne Nordhoff and Miss Janet Oltman, Miss Helen Palmer, Miss Angie Crew, and Miss Irene Anderson. Miss Mildred Paine, leaves in August.

Retirements

Sendai has a lonely feeling of something missing these days. Dr. Kate Hansen (IBC) and Miss Lydia Lindsey (IBC), both so long associated with Miyagi Jo Gakuin, are now honorably retired and have returned to the United states.

Mr. Roy Smith (IBC) has given retirement a new treatment. Upon reaching the age of freedom he took a three month furlough in the United States and then returned to Kobe to continue his classes at Kwansei Gakuin and Kobe University.

The Rev. Dr. and Mrs. L. S. G. Miller (ULCA) left Japan on July 18, sailing from Yokohama on the 'Pacific Transport.' Dr. Miller has given more than forty years of service to the Lutheran mission, including several terms as Dean of Kyushu Gakuin, Kumamoto. Mrs. Miller has been active in developing music in the schools and churches around Kumamoto.

Miss Hallie R. Williams, of St. Agnes' School, Kyoto came to Japan in 1916 and was on the staff of St. Margaret's School, and St. Agnes' School. She terminates her work there now with the love and admiration of a host of friends among the alumnae of the School.

Miss Helen Skiles who came to Japan in 1922 and lived in Kyoto feels that she must remain in the States and so brings her years of excellent service in evangelistic and kindergarten work to an end.

Marriages

Miss Mary Wood (ULCE) of Tokyo returned to the States in February, and was married to Mr. Robert E. Meynardie of Charleston, South Carolina, on Easter Sunday. The Reverend and Mrs. Meynardie will come to Japan in the summer, and have been assigned to Kyushu Gakuin, Kumamoto.

Miss Audrey Youngen (IBC) and Mr. A. R. Tosh (IBC) were married on March 31st at the home of Mr. & Mrs. Carl Sipple in Sendai. They are continuing their teaching at Miyagi and Tohoku Gakuins.

Miss Mary Jo Summers (IBC) and Mr. Keith W. Johnson (IBC) were married on June 30th in Kobe with Reverend Soji Saito and Reverend John Cobb officiating. Mr. & Mrs. Johnson will reside at No. 1 Kwansei Gakuin.

Miss Phyllis Walker (IBC) and Mr. J. A. Blankenship, G-2, ATIS, were married July 11th at Chapel Center, Tokyo, with Reverend Floyd Shacklock officiating. Mr. & Mrs. Blankenship will reside in Tokyo.

Miss Alma Wyatt (IBC) and Mr. Charles D. Yeomans, ESS, will be married on July 25th at Chapel Center, Tokyo, with Reverend Howard Hannaford officiating. Mr. & Mrs. Yeomans will reside in Tokyo.

Miss Maxine Colbert (ABF) and Mr. Gilbert E. Bascom (IBC) will be married on July 30th in the chapel at Soshin Gakuin, Yokohama, with Reverend B. L. Hinchman officiating. Mr. & Mrs. Bascom will probably be attending the Tokyo Japanese Language School in the autumn.

Births

Carolyn Ruth MacLeod, February 27, 1951. Parents: Mr. & Mrs. I. G. MacLeod (IBC).

Susan Germany. March 5, 1951. Parents: Mr. & Mrs. Charles Germany (IBC).

Timothy Scott Shorrock, May 5, 1951, in New Haven, Connecticut. Parents: Mr. & Mrs. Hallam Shorrock (IBC).

Rita Florence Jennings, 9 pounds 3 ounces, May 25, 1951. Parents: Mr. & Mrs. Ray Jennings (ABF).

Barbara Adelaide Nishi, born June 18, daughter of the Rev. and Mrs. Shunji F. Nishi, of the Central Theological Seminary, Tokyo.

Changes of Residence

Miss Bertha Fromble (ULCA) has moved to 303 Hyakunin-machi, 3-chome, Shinjuku-ku, Tokyo.

Mr. Irvine Mitchell (PS) has moved from the Kobe Language School to the town of Nakatsu, Gifu Ken, where he is living in the home of the local pastor, Mr. Mizugaki, until he can find a suitable residence in that vicinity.

Mr. & Mrs. Lyle W. Peterson (PS), having completed their work at the Kobe Language School, are moving with their three children to their newly built home in Kochi, where they will begin their evangelistic work.

Mr. & Mrs. John Nicholson (ABF) hope to be settled in their new house at Miharudai, Yokohama, by September when they begin evangelistic work in Yokohama and teaching at Kanto Gakuin.

Reverend & Mrs. Ralph Buckwalter (M) have left the Tokyo Language School and taken up their residence in Kushiro, Hokkaido.

Mr. & Mrs. William Elder (IBC) are now living at Chinzei Gakuin, Isahaya, Kyushu.

Reverend & Mrs. I. G. MacLeod (IBC) and their daughters are moving to Otaru, Hokkaido; and Mr. & Mrs. Arthur J. Kamitsuka (IBC) are assigned to evangelistic work at Rakuno Daigaku, Nopporo, Hokkaido.

Miss Wilma Thomas (IBC) has been transferred from Shizuoka Eiwa Jo Gakuin to Tokyo Joshi Daigaku; and Miss Bessie Cairns, former missionary in China, will take Miss Thomas' place in the Shizuoka school.

Mr. & Mrs. Herbert Beecken (IBC) have left Annaka to enter the Kyoto Language School. Mr. & Mrs. Lyman Taylor, former missionaries in Korea, have gone to Annaka to carry on the work there.

Reverend & Mrs. Richard Drummond (IBC) and family have moved to 470 Zushi Machi, Kanagawa Ken, for evangelistic work in Yokosuka and the Miura Peninsula.

Reverend & Mrs. Peter Van Lierop (IBC) are now in Sendai teaching at Tohoku Gakuin and working among the Koreans in that district.

Miss Charlie Holland (IBC) and Miss Leah Parsons (IBC) are now teaching in Hirosaki Jo Gakuin.

Reverend & Mrs. B. C. Moore (IBC) are now living at 107 Ohori Machi, Fukuoka shi.

Other changes of residence among IBC first term and J-3 missionaries are as follows:

Miss Vodia McKay from Tokyo to Shizuoka Eiwa Jo Gakuin.

Miss Marjorie Tunbridge from Tokyo to Kanazawa for evangelistic work.

Miss Virginia Deter from Kyoto Language School to Hokuriku Gakuin, Kanazawa.

Miss Dorothy May Taylor from Kyoto Language School to Hokusei Gakuin, Sapporo.

Miss Lily Sowa from Joshi Gakuin, Tokyo to Fukuoka Jo Gakuin.

Mr. Martin Pray from Wakayama to Aoyama Gakuin.

Mr. Joe Gilliland from Wakayama to Palmore Gakuin, Kobe.

Mr. Robert Basinger from Sapporo to To-O-Gijuku, Hirosaki.

Mr. Ivan Dornon from Sapporo to Nagoya Gakuin, Nagoya.

Reverend & Mrs. Tucker Callaway (SBC) and Reverend & Mrs. James E. Wood (SBC) will move from Tokyo to Fukuoka.

Miss Lenora Hudson (SBC) will move from Tokyo to Seinan Jo Gakuin, Kokura.

Reverend & Mrs. Stanley P. Howard (SBC) are moving from Tokyo to Shimonoseki.

Reverend & Mrs. Ernest L. Holloway (SBC) are moving from Tokyo to Nagoya.

Reverend & Mrs. William L. Walker (SBC) are moving from Tokyo to Oita.

Miss Lillian Wells (PN retired) a long time resident of Yamaguchi, has moved to Tokyo to live with her sister, Miss Florence Wells. Their new address is 8, 45 Gochome, Aoyama Minami Cho, Minato Ku, Tokyo,

Miss Olive Hodges (MC retired) for many years connected with Seibi Gakuen, has returned to Japan to work among the alumnae of the school. Miss Hodges is living at 5934 Kowada, Chigasaki Shi, Kanagawa Ken, in a house built for her by the alumnae of Seibi Gakuen.